THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

VOL. I. NEW-YORK, SATURDAY, DECEMBER 10, 1831. No. 38.

THIRD SUNDAY IN ADVENT.

What went ye out into the wilderness to see? a reed shaken with the wind? But what went ye out for to see? a prophet? yea, I say unto you, and more than a prophet.—*St. Matt.* xi. 7, 8.

What went ye out to see,
O'er the wide sandy lea,
Where stately Jordan flows by many a palm,
Or where Gennesareth's wave
Delights the flowers to lave,
That o'er her western slope breathe airs of balm?

All through the summer night,
Those blossoms red and bright*
Spread their soft breasts, unheeding, to the breeze,
Like hermits watching still
Around the sacred hill,
Where erst our Saviour watch'd upon his knees.

The Paschal moon above
Seems like a saint to rove,
Left shining in the world with CHRIST alone;
Below, the lake's still face
Sleeps sweetly in the embrace
Of mountains terraced high with mossy stone.

Here may we sit and dream
Over the heavenly theme,
Till to our soul the former days return;
Till on the grassy bed,
Where thousands once He fed,
The world's incarnate Maker we discern.

O cross no more the main,
Wandering so wild and vain,
To count the reeds that tremble in the wind,
Or listen dalliance bound,
Like children gazing round,
Who on GOD's works no seal of Godhead find:

Bask not in courtly bower,
Or sun-bright hall of power,
Pass Babel quick, and seek the holy land—
From robes of Tyrian dye
Turn thy undazzled eye
To Bethlehem's glade, or Carmel's haunted strand.

Or choose thee out a cell
In Kedron's storied dell,
Beside the springs of love, that never die;
Among the olives kneel
The chill night blast to feel,
And watch the moon that saw thy Master's agony.

Then rise at dawn of day,
And wind thy thoughtful way
Where rested once the temple's stately shade,
With due feet tracing round
The city's northern bound
To the other holy garden, where the Lord was laid.

Who thus alternate see
His death and victory,
Rising and falling as on angel wings,
They, while they seem to roam,
Draw daily nearer home,
Their heart untravell'd still adores the King of kings.

Or if at home they stay,
Yet are they, day by day,
In spirit journeying through the glorious land,
Not for bright Fancy's reed,
Nor Honor's purple meed,
Nor gifted Prophet's lore, nor Science' wondrous wand.

But more than Prophet, more
Than Angels can adore
With face unveil'd, is He they go to seek:
Blessed be GOD, whose grace
Shows him in every place
To homeliest hearts of pilgrims pure and meek.

KEBLE'S *Christian Year.*

* Rhododendrons: with which the western bank of the lake is said to be clothed, down to the water's edge.

THE TIMES.

THE SPIRIT OF THE AGE.

I AM inclined to believe, that there is no particular in which the present age stands more in contrast with preceding ones, than in the multiplicity of objects which it pursues. Every known department of science is now cultivated with eagerness, and supplies a fund of occupation to those who pursue it; while fresh departments are every day marked out for investigation. In these, of course, the collection of facts on which a theory may safely be built, is, and must be for a long time the grand object. They who have been engaged in such collection, know full well how entirely it exhausts all their time and energies. It is almost unnecessary to add, that where so many departments of science are matters of public interest, and where so many public objects are pursued, the very endeavor to keep up with the age, and to gain such a degree of information as may enable a man even to appreciate the genius, the labors, and the progress of his contemporaries, on the one hand, and to keep his place in society on the other, will consume a vast portion of time, which, to say the least, under other circumstances might be far more profitably spent in thought more concentrated, and in researches of more defined character and object.

It is often melancholy to watch the utter destruction which this system causes in minds capable of better things—capable, sometimes, of the very highest range of intellectual exertion. A young man, perhaps, of great powers and great energy, dazzled by the variety of stimulating and interesting objects presented to his notice, and unable to resist the temptation which they offer, engages in the consideration of several, without leaving himself time to become really master of one, or to derive the benefits which are to be derived from the full and patient consideration of any subject. He writes where he should be reading and thinking—is compelled and accustomed to satisfy himself with rapid, cursory, superficial, and indistinct views of every subject which comes before him; and exhausts all his resources and energies of mind, at the time when he should be recruiting the one and strengthening the other. When a man begins this course, and wastes all his energies in writing hasty papers, and articles for journals, at five-and-twenty, what can be expected of him at five-and-thirty, except that his case should be hopeless, his mind gone, and himself useless for any good or great purpose?

But this is not all. With the increase of population and multiplication of pursuits, has sprung up a variety of business for every man in any public situation, which engrosses almost all his time and thoughts. Some of the objects which this business embraces, are undoubtedly most praiseworthy; and from others it would be impossible to retire without great inconvenience, and even great mischief. Every day, for example, produces some new society or new institution for purposes of education, public improvement, charity, or comfort, to which it is expected and almost demanded, that every public man should give time and attention. The number of these societies, committees, and institutions, is such that their calls on the time of public men are most serious and distressing, and present a real impediment to the pursuance of any severe or laborious study.

Our great poet, in speaking of France, has characterized it as a country where there has been for many years, "equally a want of books and men." Our condition is but too much the same, but from other causes, and especially from that of which I have just spoken. The men with us who have the highest principles, and most extended views, are but too often so engaged in the details, the necessary details of daily business, that they will pass away from the world, leaving no memorial of their genius and their knowledge behind them, and will be forgotten in a few years after their death.—ROSE *on the Dispositions of the Age toward Christianity.*

PERIODICAL LITERATURE.

IT is curious to trace the successive steps by which the tone of society and of public feeling is affected. Where a little knowledge of so many points is requisite, two consequences obviously follow. The one is, that there can hardly be any profound literature; the other, that there must be a popular literature; a literature which shall supply in an easy and ready way, such a portion of information, as is necessary for the daily purposes of daily life. Such a literature we have in an eminent degree in the present day, and we have scarcely any other. Short histories, short treatises on every subject of science, and familiar explanations of every thing that is difficult, issue in vast abundance from the press; and the demand for them proves but too well, that there is either little time, or little taste, for any thing of a superior nature.

But it would be comparatively well, if the plague stopped here, and if men descended to no lower, more shallow, or more defiled source, for the nourishment which they seek. But in good truth, a large portion of the public is supplied with all it knows by the periodical press—the monthly, the weekly, the daily purveyors and distributors of intellectual food, for the reading public. They who cannot read a volume, however small, may find courage or time for an article in a journal; and they whose digestion is too weak for the articles of a journal, find their appropriate meal in the articles of a newspaper. Men go to these works to have their feelings roused, their passions stimulated, their vanity flattered, their indolence of mind conciliated, and to gain what they mistake for information. The principle, too, on which these works are written, is a very artful and very curious one.

They are written on the assumption, that the reader's education and knowledge are such as to make him competent to judge of every matter, human and divine; and to solve every problem in legislation, politics, and religion. In these publications, such problems are perpetually proposed; and matters, on which the wisest and most thoughtful men have found the utmost difficulty in deciding to their own satisfaction, and which they never allowed themselves to approach but when they had stored their minds with vast information, exercised them by patient thought, and opened them to general and comprehensive views, are decided at once and peremptorily by men of limited views, limited knowledge, and violent passions. But this is not the worst. If these men decided as if *ex cathedra*, and on the assumption that they were, in some marvellous manner, constituted judges of all the profound and perplexing problems of the world, they would at once fall into the contempt and neglect which they deserve. But they not only speak as if they were qualified to discuss such questions, but as if their readers were qualified to decide on them, and they accordingly appeal to their readers as competent judges and arbiters on these mighty questions. It is, indeed, obviously their interest to enlist the readers on whom they depend for gain, on their side; and they cannot take a shorter method than by the use of that practical flattery which finds its way to each man's heart, with a facility proportioned to the absurdity of addressing it to him.

What can be a more hopeless state of the mind than this,—to be ignorant and incapable of the labor of thought, to be persuaded that we are wise, and so turned away from the only hope of cure, to have all our pride fostered, and our evil passions increased by practical flattery, and by finding ourselves appealed to as competent to decide on every remote and difficult question, and thus to be abused into the belief of every falsehood, and every wickedness, which our flatterers desire to impose on us? This is, indeed, a lamentable state,—and to a great extent, it is the state of the public mind at the present day. But the picture is not complete, if we only look at what concerns the intellect. Let us see how the case stands as to the benefit or injury done to the taste and moral feelings by the periodical literature of the day. While I freely admit, that occasionally writers of higher talent and better feelings contribute to the journals, I may safely appeal to every candid judge to decide, whether the greater portion of their contents is not equally injurious to the taste and to the heart. Sometimes the writers aim at effect, by exaggeration of language absolutely ludicrous, sometimes by detestable flippancy; and they have unhesitating recourse, if they wish to produce a laugh, to a vulgar slang, which before the present day, would never have been admitted into conversation, far less into writing. Any means, in short, are resorted to, to produce effect. Like a painter, who is contented to catch the eye for the moment, by the brilliance of his coloring, without any regard to truth, these writers seem to think that they are at liberty to exhaust language and feelings in producing striking lights and shadows, careless how far their pictures may resemble the sober truth, or produce the effect, which, to a healthy mind, may be derived from regarding the whole complex of human life and human society in its every day dress.

But not only is the taste degraded, but the moral feelings are injured, by this class of writers. How can men be daily and hourly conversant with virulence, with arrogance, with sensuality, and derive no evil from its contact? We may feed an animal with madder till its bones are red; and if the daily nourishment of our hearts and minds be slander, party views, hatred, and sensuality, we shall, beyond all question, inflict a deep and deadly stain upon our moral nature. Yet this is the food which we derive ourselves from the papers and journals which crowd our tables, and which we unhesitatingly present to our children. What we see and practise every day, ceases to shock and astonish us. But when another and a better state of things arises, it will hardly be believed, that Christians, that fathers, allowed such brutal pictures of brutal profligacy as are found in the daily papers, to be put into the hands of their sons and their daughters, to corrupt and defile the young heart with the knowledge of vice. It will hardly be believed, that a state of things existed, in which, to satisfy a jaded and unhealthy appetite, the journals, even the literary journals of the day, were crowded with the personal histories of retired and unobtrusive men, who were dragged before the public, to give amusement to a morbid and disgusting state of the public mind and feelings. It will hardly be believed, that for a long series of years, under the pretence of giving due chastisement to folly or to dulness, the most virulent hatred, the most bitter and truculent personalities, found a place in the literary journals, and a greedy reception in the "Reading Public"—that the only question was, who was to be next gibbeted—who next insulted, injured, and held up to scorn and contempt, who was to be the next victim of a system, based in a love of lucre, and nourished by the most abominable hard-heartedness and bitterness of feelings.—*Ib.*

MISSIONS.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

Wants of the Society.—We recently placed before our readers a statement of the claims, which, during the present year, would be made upon the Treasury of the Society; and at the same time announced the melancholy fact, that unless extraordinary exertions were made to increase its resources, the Executive Committee would not be able to fulfil the engagements into which they had entered. A sense of duty constrains us to reiterate this painful intelligence. In truth, there never was a period since the origin of the institution, when it stood more in need of the benevolent aid of those who take an interest in its operations. Not only is its treasury completely exhausted, but in order to meet the demands which, during the past summer, have been coming in, it has been found necessary to negotiate a loan of considerable amount. And shall this state of things be suffered any longer to continue? Must that auxiliary to the cause of the Saviour, to which the general council of the Church has given existence, become *extinct*, for want of a becoming zeal among her members? Are our missionaries to be recalled from their fields of labor; and shall those once barren deserts, which are now, through their instrumentality, budding and blossoming as the rose, be again overspread with thorns and briers, because there exists in the breasts of Episcopalians so little of that spirit which characterized the divine Redeemer? Will not ministers and people awake to a conviction of their solemn obligations, and by their united exertions, save from ruin an institution, around which every affection of their hearts should be entwined? We trust these questions will not be lightly regarded. The time certainly has arrived, when, unless a zealous and immediate effort be made, the Society must either become a *dead letter, or greatly retrench its operations.* Friends of missions! are you prepared to see such a reproach resting on the Church to which you profess the most ardent attachment? Does not every feeling of your souls revolt from such a consideration? Be up then, and doing. If you have hitherto been engaged in endeavors to sustain the institution, and to enlarge the sphere of its operations, redouble your exertions in the good cause. And should it be, that as yet, you have done nothing toward urging on the wheels of this chariot of the LORD, mourn over, and be ashamed of your remissness, and take your stand at once among the embattled legions of the Cross.

Associations.—We did indulge the hope, that in consequence of the unfavorable representations which were made in our last number, in relation to the financial concerns of the Society, associations would have been established in different portions of our country, for the purpose of relieving the institution from its present embarrassments, and enlarging the means of its future usefulness. In this respect, however, we have been disappointed. Only *one* accession has been made to the list of our auxiliaries. How is this much to be regretted fact to be accounted for? Can it be, that *those* who ought to be *foremost* in this labor of love, withhold their hands from the work, and refuse it their countenance and support? Brethren of the clergy, what is your reply to this inquiry? Is it possible that *you* can turn away with heartless indifference from those of your own flesh, whose souls are perishing in foreign lands in a famine of the bread of life? Can you listen unmoved to the pressing cries for help, which are daily reaching you from the multitudes within your own borders, who are deprived of the means of grace? GOD forbid that we should say such is the case, with respect to those who have given no evidence of their desire to send through the appointed channel of the Church, the blessings of the Gospel to such as have them not! Many, no doubt, there are, who would gladly engage in this delightful undertaking, who are prevented by considerations which are by no means inconsistent with the most ardent love for the souls of men. We know that there are some of the most pious ministers, who have been deterred from making any effort in behalf of the Society, solely from the fear that they could not secure the co-operation of their respective congregations. We cannot, however, but believe, that whenever such reasoning is employed, it is without any solid foundation, and is neither more nor less than an act of positive injustice toward those against whom it bears. Facts in abundance, lead us to the conclusion, that by well-directed endeavors on the part of our clergy, associations might be established in every parish throughout the United States, whose contributions, though individually small, would in the aggregate, secure an amount commensurate with the largest demands of the parent institution. With this solemn conviction resting on our mind, we cannot refrain from again calling upon our reverend friends to reflect upon the immense amount of good which they may with but little trouble to themselves, be the honored instruments of effecting, and at once to enter upon the performance of that duty, which the command of their divine Master has devolved upon them. Recollect, brethren, the time in which it is your privilege to glorify GOD, and advance the cause of his dear Son, is rapidly coming to a close. Soon your opportunities of usefulness will be at an end; and that account required at your hands, which will either swell your hearts with unutterable delight, or overwhelm you with confusion and horror. O, work then, while it is called to-day; and let the grateful intelligence soon pour in upon us from every commissioned servant of the Most High, that the claim which this Society has upon those who serve at the altar is felt in all its force, and acted upon with a zeal which yields to no discouragements, and triumphs over every principle of selfishness.—*Missionary Paper for Nov.*

MISCELLANY.

From the Banner of the Church.

THE LATE REV. EDMUND D. GRIFFIN,

DIED in New-York, August, 1830, at the age of twenty-six years. A selection from his Literary Remains, in two large octavo volumes, has been recently presented to the public, by his brother. They cannot be read without awakening sentiments of the deepest sympathy in the loss which the Church and society have sustained in the sudden removal of so much moral and intellectual worth. The mind of Griffin was early ripe for immortality. The distinguished honors that crowned his academic career, and the sparkling specimens of classical attainment which appear in this collection, tell nobly for his accomplishments as a scholar. These rare mental endowments, cultivated and enlarged by foreign travel, and intercourse with the best society, however, were but minor qualities compared with the high moral taste, the purity of principle, sanctified by the spirit of Christianity, and the magnanimous and affectionate temperament of heart, which made him in life so loved, and in death so mourned.

Ah me! can sorrow such fair image bring
Before a mourner's eye! Methinks I see,
Laden with all the glories of the spring,
Balm, brightness, music, a resplendent tree,
Waving its blossom'd branches gloriously
Over a sunny garden of delight.
A cold north wind comes wrathful from the sea,
And then at dawn of day a woful sight!
As winter brown and sere the glory once so bright.

The Memoir prefixed to these volumes, is from the pen of the Rev. Professor McVickar, of Columbia College. We have seldom seen a more engaging model of biographical composition. The ardent feelings of the friend have been controlled by a vigorous and manly intellect, and not suffered to interfere with the impartial discrimination of Christian philosophy. We present a specimen, important as it is interesting, the following view of the religious character of the deceased, and the progress of his mind toward the adoption of that faith, which afterward enabled him, not only to close his eyes with resignation upon the fairest earthly prospects, but to look forward with holy hope to a state of imperishable happiness beyond the grave.

To Churchmen—for we are of those who desire to see, be it in life or in death, no rude divorce between the Church and CHRIST—it must be highly gratifying to mark the movement of such a mind and such a heart in its thorough acquaintance with, and fearless and uncompromising adoption of, the principles which they regard as primitive and fundamental. To a man of such delicacy of temperament, such beautiful and ardent affections, if there could have been a compromise, it would have suggested itself with tenfold charms. All whom he loved best, were of another name. With them, their faith, their worship, all the associations of his childhood, all the sympathies of his youth, were intimately blended. But his keen sagacity discovered that the truth was not with them. And though his gentle nature might have trembled, and his loving heart have bled, yet where *the truth* led, he must follow. It is gratifying to know, what with a temper like his could not be doubted, that he lost no love, nor suffered any to be lost, by his decision, and the course to which it led him. It is profitable to know, that this may always be so, when Christian principle prevails, and Christian graces are implored and followed. In many points of view the case of Griffin is a rare and invaluable record. We ask attention to it. We hold it up as an example. It combines—how rare the combination!—the vigor and hardihood of truth with the grace and loveliness of piety and charity.

"Emerging from the retirement of college life, crowned with honors, and at an age most accessible to flattery, a little youthful vanity might have been pardoned to him, especially as to all other exculpating circumstances was joined the reputation of great personal beauty; yet did he continue to be noticed for a modesty of manner approaching to shyness, and a diffidence which was sometimes mistaken for coldness, and still oftener set down to the charge of affectation. Those however, who knew him best, saw that the only influence of praise was to excite him the better to deserve it; and that, beyond a scrupulous regard to neatness, his person never occupied his thoughts. Like one who knew the value of time, he allowed but little of it to pass in inaction. The choice of a profession was to be made, and in this he wavered for a time, from a conscientious distrust of himself. While his other friends were divided in their advice, his parents withheld all direct counsel on the subject; they left him to the independent deliberations of his own mind. As to himself, his wishes were decided, but not his judgment. In this state of doubtfulness, Edmund took that step from which he thought he could most easily recede: he entered his father's office as a student of law, and there remained for about two months, diligently devoted to the study of it; but the choice was not a satisfactory one; there was a voice within that called him to more sacred duties. His friends observed that he became thoughtful; he himself acknowledged that he was perplexed in mind; and at length, after some delay, and much doubt of his own faithfulness, he resolved upon devoting himself to the ministry, and that in the Protestant Episcopal Church, to which at that time no member of his family belonged. But he still lacked confidence in the preparation of his heart, and therefore determined to enter, but as a probationer, professedly reserving to himself the privilege of withdrawing, without the imputation of inconsistency, in case his own distrust should not be removed of his qualifications for the sacred office. A year was the period of probation he proposed, by which time he hoped to be able to determine more advisedly, and with a safer conscience; and in the same spirit of jealousy over himself, he declined, contrary to custom, uniting himself in communion with the Church, until the expiration of his self-appointed term of trial. This arrangement, though somewhat irregular, was acceded to by Bishop Hobart from a conviction of the purity of motive which dictated it. It received his sanction a few days previous to his departure for Europe, in October, 1823, and at the opening of the General Seminary of the Protestant Episcopal Church, Edmund's name was accordingly enrolled on the list of students. The state of his feelings and views, at this interesting period, will best appear from his own words. The following is an extract from a letter addressed by him to an absent and much valued relative, who felt deeply interested in his welfare, and who, entertaining a high sense of the responsibility of the sacred calling, was anxious to learn the reasons that had induced his young friend to depart from the faith of his fathers.

'*Seminary, Oct. 29th,* 1823.

'You hold the doctrine of regeneration to be one of the fundamental doctrines of our holy religion: such is also my belief; a belief which I have drawn from reason, from revelation, and from the knowledge that I have of the corruption and depravity of my own heart; a belief that I hope to live in, and that I shall most assuredly die in. I do most confidently trust that such is the doctrine of the Church (I speak not of individuals) of which I propose to become a member; for it is a fact, that the ninth article of that Church maintains the doctrine of original sin, and implies not merely by consequence, but in words too, the necessity of regeneration. It is also a fact that the first act of worship in the public services of the Church runs thus:—'Almighty and most merciful Father, we have erred and strayed from thy ways like lost sheep; we have followed too much the devices and desires of our own heart: we have left undone those things which we ought to have done, and have done those things which we ought not to have done, *and there is no health in us.*' And this is repeated by the whole congregation on their knees. Such is the theory, such is the *practice* of the Church. With respect to the clergy of this denomination, I have seen nothing that savored of want of piety; but all that I have seen of them, and that is not a little, tends to prove the contrary. If any of them are led into errors of doctrine, I have charity enough to suppose that they are sincere and conscientious in the belief and the maintenance of such doctrine. With respect to my motives for entering the profession: I have chosen it not, believe me, for a maintenance or a name. No; I could not sell my soul to everlasting death, for the means of keeping the breath of life in this mortal frame; I could not grasp at the fleeting shadows of earthly fame, forsaking the substantial and inestimable good of everlasting glory. I acknowledge, most fully, the truth of your description of the unsanctified man who takes upon himself the character of a minister of GOD. I know that he must be hypocritical, perjured, impious. I know that he must be, in this life, as wretched as restraint, self-denial, and conscience, can make an unregenerate man; and that he must have his portion in the world to come beside that betraying disciple whose character and conduct his most nearly resemble. Mere worldly honor, mere worldly prudence, would deter me from making all my life a lie—my whole existence a scene, a reality of wretchedness. But I hope I have that within me which will render it unnecessary to call these principles into exercise. My heart is changed from what it once was. I acknowledge the existence of sin within me, and I abhor it as the cause of every evil, as the bar to every good. I love, admire, revere, the character of GOD. I believe in the character of JESUS CHRIST as the only means of salvation. I love his character, his attributes. I love him as the voluntary sacrifice for my sins, the atoning victim for my iniquities. I love his cause—the greatest, the most philanthropic, the most all-important, that ever engaged the attention of mankind. To this cause, it is my hope and prayer to be made the instrument of good. Though my heart is changed, I cannot firmly say it is regenerate; and believe me, when I say, that I will never approach the communion table until my hope is stronger and more constant. My preference of the Episcopal Church arises from my conviction of the superior purity of its origin, the greater certainty of its doctrines, and the beauty, holiness, and devotion of its forms. Excuse my want of delicacy, in speaking thus plainly against the feelings you entertain in favor of your own denomination; but what I have said, was necessary for my own justification. I am glad that you have relieved yourself from the responsibility imposed on you as a friend, and as a minister of GOD, by the appeal that you have made to my conscience. It has excited in my mind a renewal of deep, and serious, and anxious thought; and has given me an opportunity, I trust, of exculpating myself in the eyes of a friend whom I warmly love and highly reverence. I fully appreciate your concern for my eternal welfare. I am thankful for your prayers, and trust that they will still continue to ascend in my behalf up to the throne of grace.'

"With such sentiments, the sincerity of which was daily evinced by an innocent and conscientious life, Edmund's keeping back from the communion, though it arose from his high sense of Christian duty, still must be condemned as an unwise and unfounded scruple. We cannot indeed be too watchful in our preparation, but we may be so superstitious in our reverence, as to destroy the very end for which the sacrament itself was appointed; and those teachers certainly take upon themselves a heavy responsibility, who turn that into a seal of perfection, which CHRIST appointed as a means of grace; and who restrict unto few, what he commanded unto all. Edmund's religious character was at the same time zealous and gentle, high-toned and liberal. His serious impressions may be said to have been from the cradle; his piety rested on the only solid foundation which man can lay, viz. domestic instruction and example. His early youth was therefore pious, his very school-boy compositions breathe serious thought; and that which in childhood was but obedience or the sympathy of example, the force of habit had long since turned into a second nature. With years came reflection, and by degrees independent examination, which at length resulted in the choice of the ministry as a profession, and a separation from the church in which he had been educated. This change excited at the time much interest and discussion, and as it was unquestionably a marked instance of religious inquiry, conducted by a sound discriminating mind, and resulting in a conviction so strong as to overcome the power of early prejudice, the silent influence of parental example, and the open authority of near friends, it may be worth while to trace so far as can be done, the progressive steps, by which he arrived at it. In this matter, the writer speaks partly from personal knowledge, partly from the communications of intimate friends.

"Edmund's preference of the Episcopal Church, though suddenly avowed, had been slowly and deliberately formed. His first doubts arose in pursuing his academic course of civil history. The period of the reformation arrested his attention, the circumstances of haste and distrust which then attended the establishment of the Presbyterian form of church government, bearing so evidently the marks of expediency and not choice, together with the open declaration of many of its leaders to that effect, putting themselves on the ground of necessity, in casting off the jurisdiction of Bishops; these things very naturally startled him in his prepossessions, and led him to further inquiry. In attending the prayers of

the Church, which he then occasionally did, he became deeply impressed with the beauty and devotion of its noble liturgy. In its solemn and impressive services, its grave and decorous regularity, there was something peculiarly attractive to one of his refined and almost fastidious taste. His feelings revolted from any thing like an approach of familiarity of language addressed to the Deity. He argued, that public worship demanded the consecration of the lips, as well as the heart; that the name of GOD should be like his nature, "clothed in majesty," and that the fervor of Christian boldness should never go so far as to make man forget the humility that belongs to a "worm of the dust:" these securities he missed in extempore prayer, but found in the ritual of the Church. In this matter, too, his judgment went with his feelings; in the use of prescribed forms he recognised, as he often said, the strongest bulwark against both error of doctrine and fanaticism of life; and whether he looked into the past history or the present state of the Christian Church, he found abundant proof of the necessity of such safeguards. His own country was full of warning examples; and when he saw the pathless ocean of error into which so many Churches had wandered for the want of such a landmark, of such an abiding test by which to try the doctrines of the living preacher, he may be said to have *clung* to the liturgy of the Church as to the pillar, or rather, the anchor of Christendom.

"The doctrines of Calvinism had also their repelling influence. He could not believe that GOD was partial in his dealings, or insincere in his invitations; such opinions were repugnant to the very principles of truth and justice, upon the strength of which he was a believer either in GOD, or in his Gospel; and the reception of such dogmas, seemed to him the overthrow of the very foundations upon which all faith rested. While some of the doctrines of Calvin he utterly rejected, there were many of which he doubted; and he was not willing to attach himself to a Church which laid them down as articles of faith. He denied the right to tie up the conscience on points where CHRIST had left it free; he questioned the expediency of mixing up metaphysical subtleties with the simple doctrines of the Gospel, and he venerated the Church which limited its demands to those fundamental truths which Christians 'all, always, and every where,' have received. Beyond these limits lies the debateable ground of private judgment,—where man, as he cannot be certain, ought not to dogmatize; and where opinions, as they affect neither the head nor the foundation of faith, cannot be among the necessary articles of salvation. The point which first excited his doubts, was the last upon which he critically entered. The examination of the peculiar claims of episcopal ordination he took up after his entrance into the Seminary, during the year reserved to himself as one of free and conscientious inquiry. The result which he here arrived at, was one not merely of preference, but of obligation; he came to the conclusion, that its ministry is the only valid one; and even carried its claims so high as to doubt, if not to deny, the validity of Christian baptism administered by other hands."

PUBLIC PRAYER.

FROM a Biographical Memoir of the Rev. J. S. Christmas, who for several months officiated as Pastor of the Bowery Presbyterian Church, in this city, we make the following extracts, without comment. Mr. E. Lord, of New-York, is the author of the Memoir—'prepared in compliance with the wishes of his intimate friends, and clerical associates:'—

He early commenced an "Analysis" of the subject of prayer, which he copied and enlarged from time to time, till it was extended to about sixty manuscript pages. This was evidently a favorite subject of study and meditation with him. He revised it frequently, adding new topics of acknowledgment and petition, new forms of expression and quotations from Scripture, sometimes in pencil and at others in ink. In one essay of this kind there are more than one hundred and fifty heads and divisions, many of which are written out at considerable length, chiefly in Scripture language. There are, moreover, besides those already mentioned, a number of forms of prayer chiefly for public worship, fully written out, some of which he observes he committed to memory.

It may well be supposed to have been owing in no small degree, to his having so faithfully studied this subject and enriched his mind with it, that he excelled so remarkably as he did in public prayer. Highly interesting as his public ministrations were wont to be, generally, no portion of them was more edifying and impressive, or gained more upon the attention of the hearers, than his prayers. They were characterized not only by variety, copiousness, and fervency, but by a happy method and arrangement, an appropriateness and ease, a singular felicity of expression, a dignity, propriety, and reverence which could hardly fail to be observed by every one. This was evidently a most agreeable exercise to him; and being performed with all the natural ease and sweetness of his voice and manner, it won the attention and sympathy of the hearer, and seemed to abstract him from the world, and carry him with the speaker up to the throne of grace.

It does not seem to be too much to say that prayer was the chief, the leading, and most constant subject of his thoughts and practice, during the latter years of his life. Whether a judgment be formed from his writings, from 1819 down to 1830, or from a personal knowledge of his sentiments and habits, the same conclusion will be arrived at. Prayer was his chief, his daily, hourly, constant resource. He delighted in it, and derived unspeakable relief, comfort, and spiritual aid from it. Amidst his own sufferings and anxieties from ill health, and the overwhelming tide of afflictions which beset him on every side as he drew near the end of his course, prayer was all in all to him, as a means of relief and support. Happily for him, in seasons of debility and pain, alike preventing mental and bodily exertion, his mind had been so thoroughly trained and disciplined to this exercise, and so richly stored with the examples and inculcations of the Scriptures.

There is connected with one of his discourses on a sacramental occasion, (1st,) an "Invocation," at the commencement of the service, (2d,) "Prayer before Sermon," in which, at intervals, the several verses, (except the 14th,) of the 51st psalm are successively introduced, with some slight verbal accommodations, (3d,) a "Consecrating Prayer," introductory to the ordinance, (4th,) "Thanksgiving and Prayer," at the close of the service.

This may be regarded as a sample of the pains and care he took in preparing for his public duties, and especially for the duty of prayer, which, of all the public exercises of religion, is often the worst performed, and least regarded, and it may be presumed is too seldom anticipated by any preparatory study or reflection. It would seem that upon almost all special occasions, he was in the habit not only of meditating beforehand, but of writing out his prayers, and thus preparing his own mind to perform the service publicly, in the best manner he was capable of, and to enjoy the highest satisfaction and delight in the exercise. It was probably owing to this habit, that his public prayers had so strikingly the character of prayers in the closet; that they indicated on his part a consciousness only of the presence of GOD; and that they abounded with the simplicity, fervency, and reverence of a filial spirit.

As a further illustration of this subject, it is in point to mention the occasion of his return to his congregation, after a journey which he took in the spring of 1825, for the purpose of obtaining pecuniary aid toward erecting their place of worship. On this occasion, he wrote a prayer preparatory to his first meeting them for public worship, of which the annexed extract is a part.

After giving the extract, Mr. Lord proceeds:—

As has been suggested above, to excel in public prayer is by no means common. How seldom, indeed, is this service performed in such a manner as to fix the attention and impress the mind of the hearer! How often, on the contrary, do public prayers exhibit almost every species of fault, in regard to the general spirit and manner, the topics introduced, the careless, affected, drawling or hurried pronunciation, the frequent repetition and perhaps irreverent use of the sacred names, the introduction of unusual and inappropriate words, and of highly figurative language and allusions, of long and involved periods, of didactic and controversial matter, of labored description, hyperbole, and metaphor! How often, instead of a calm and collected state of mind, do we witness haste, effort, and irreverence; and instead of what would be appropriate, a surprising crudeness and flippancy in matter and manner, which would not be tolerated in a sermon, and would be very ill thought of in a closet!

COMMUNICATIONS.

For the Churchman.

MESSRS. EDITORS—

I HAD hoped that the plan recently suggested of organizing the means of ministerial education in our diocese, would before this have drawn forth some more powerful pen than mine to advocate or improve it, and that your columns would have borne testimony to the zeal with which any true Churchman must view a subject of such vital importance.—That such is its character, no man can doubt. Ministerial education is not only the corner stone upon which, humanly speaking, our Church rests, but it constitutes as it were, the root by which it is nourished. The Church which is the tree of life, CHRIST indeed hath planted, and under its shadow the nations of the earth are to dwell, but then it can spread its branches only by enlarging its roots, and to give them nourishment, is, in the providence of GOD, left to human means, it is the duty and the privilege of those who are already gathered within its sanctuary. The growth of the Church has ever been connected with the voice of the living preacher: it is a union which nature established, and which CHRIST has sanctified.—"Go ye forth," was the first signal of the spread of the Gospel,—it is the same now, and will be to the end of time. To apply this to our own case, I would ask, Why is it that in the counties of our state, with a population of 250,000 inhabitants, not a single Episcopal Church or congregation is to be found? Why but that some ten or twenty years ago, there were no Missionaries of our church ready to go in with them into the wilderness,—to grow up with their growth, and strengthen with their strength.—And why will it be, in all human foresight, some ten or twenty years hence that so many flourishing towns and villages will be equally unprovided? The answer is, for the same reason, the seed has not been sown, and the increase cannot be gathered—and the seed is not now sown because we have not laborers to go forth into the harvest. If we wish our Church to prosper, this deficiency must be supplied—we must keep pace with the population of our country, and be ready to plant the cross wherever the pioneer of the forest sets his foot. But we should do more than keep pace with it: we should not be content to leave ignorance, error, or irreligion in possession of any part of our land. As we have received much, we should love much, and not suffer any to perish in our fair heritage for lack of spiritual nourishment which we can supply.

Would this be termed a picture of fancy?—It is so, only through our indolence.—We can make it future history by doing our present duty.—Increase but the means of ministerial education, and in a few years you increase the number of our pious educated young ministers. With their increase comes the growth of the Church—it is planted where it was unknown—it is strengthened and enlarged where it already existed. In our happy country, ordination to the work of the ministry, need not be dependent as it is in England, on the possession of a title to a living. The only title here needful, is a character for piety and sound knowledge. In a country imperfectly supplied with religious instruction, and in the midst of a population which doubles every 25 years, there cannot long be a want of hearers, so that we may argue with confidence, that for every zealous, able young clergyman, whom the Church sends forth, beyond what is requisite to supply general vacancies, we receive in return after a few years' labor, a new congregation, to speak after the manner of men, as the regular product; and the number produced as in any other product, will be in proportion, GOD willing, to the number of competent laborers employed.

Such is the simple process by which this principle is to be gained.—We send forth the preacher, and zeal and piety, under GOD's blessing, accomplish the miracle. "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose."

M.

For the Churchman.

"FAITHFUL PREACHING."

In No. 36, I observe a long dissertation under this head, several particulars of which, the sentiments, if not the style, coincide with my views of the Gospel.—In one or two particulars however, if I correctly understand "Missionary," I must beg leave to differ with him, and also to express some surprise at the views expressed. I refer, first, to the following paragraph:—"Faithful preaching does not consist in measuring out, week after week, exactly two sermons, whether good, bad, or indifferent," &c. &c. From this paragraph some might infer, among other ideas, that the principal, if not the whole duty and business of a clergyman consisted in preaching or sermonizing. Now, if a few years of experience and observation are of any advantage, I must beg leave to differ much with "Missionary" on this point. If I have, in any respect, been an humble instrument in building up the Church of CHRIST, and in some place where it *was not* before, the object has not been wholly effected by sermonizing; on the contrary, though I have no reason to be wholly dissatisfied with my sermonizing according to the ability and time allotted me, yet, I must attribute to other means, no small success which may have accompanied some of my labors.—And among these, that of *family* preaching, or a free and social interchange of religious views and sentiments.—'Tis thus, that the understanding, the mind, the judgment, is appealed to with more advantage generally, and with more permanent effect. This course, with two sermons in a week, I am constrained to aver has proved of more advantage, than half a dozen sermons without. I will admit, that in sermonizing, the feelings, the passions are more frequently excited, and in most instances, the effect ceases with the cause. Experience and the remarks of others, have convinced me, that to do any adequate justice in preaching discourses on more than two subjects in one week, as a general rule and practice, requires something little less than inspiration. I know more can be dwelt upon, but I still question whether with adequate justice, and consequently, adequate benefit.—Besides, but a portion of the week, not more than half, can be allotted for this object, without interfering with what is conceded equal, if not more important duties.

Missionary adds, "Experience abundantly shows, that if when they hunger, they do not find pasture in the Church, they will find it elsewhere."—To which, from experience and observation, I reply, not if they are properly fed and instructed *in* the Church. I will allow, if their hunger is more for preaching than praying, they will go elsewhere; but, if properly instructed, they will never *acquire* that inordinate, if not unscriptural hunger. After this last remark of Missionary, I was not so surprised at the next paragraph,—"Faithful preaching does not consist in exalting the Liturgy at the expense of preaching," &c. In this paragraph, it is admitted by Missionary that the too common opinion is, that prayer is before preaching, which he considers most erroneous. If public worship consists in preaching, the common opinion respecting the Liturgy is indeed erroneous; but, if not, if the sermon, strictly be no part of worship, it must, in comparison, be secondary, unless we prefer to worship man more than GOD. Let each have their due, but if the question be, which is most important, I should incline to the opinion of the apostle, "*first of all*, supplications, prayers, intercessions, giving of thanks," &c.—But I must close.

QUONDAM MISSIONARY.

CHURCH AT ST. AUGUSTINE.—I am desired to offer the following, to be published in the Banner, with a request that it may be copied into the Watchman, Recorder, and Churchman.

A. V. GRISWOLD.

"An invalid, who passed the last winter at St. Augustine, became interested in the success of the Episcopal Church in that place, and convinced of the need of a bell for the new Church, and of the inability of the parish to procure one, and has pledged himself to contribute $25, beside the expense of transportation, provided the sum of $200 can be raised for this object. This gentleman is not a member of the Episcopal Church. Will not Churchmen second this noble and disinterested charity? Contributions may be forwarded to the BISHOP OF THE EASTERN DIOCESE."

To the Editors of the Churchman:—

WILL you allow the Rector of St. John's Church, Fayetteville, to record his grateful acknowledgments to the Bishop, Clergy, and Laity of the Protestant Episcopal Church, in the Diocese of New-York?

The circumstances of the Fayetteville congregation are of no ordinary character. A people, ample in resources, with minds imbued with the spirit of expanded Christian liberality, ardently devoted to the Church, and illustrating in the walks of life, the intrinsic excellence of that Church, are unexpectedly overwhelmed by an awful visitation, and bereaved of their individual fortunes. "To the consolations of religion," say they, "we naturally turn with increased interest in this our hour of worldly privation." Where, indeed, besides, could they turn? amid desolation so entire, where, but to the sanctuary of their GOD—the appointed place, where "wisdom is justified," the inscrutable providence vindicated, the heart lightened of its burden, and the eye made to brighten under the promise of its LORD? But alas! that "holy house" was no more. Before the march of fierce ruin, the sanctuary lay low. Consolation will be sought by suffering humanity; hence, to the Church abroad, and people of GOD, were the eyes of this afflicted congregation directed. How the Diocese of New-York has responded to this affecting appeal, will appear from the result of my visit now brought to a close.

The congregations north and west of Albany, as far as opportunity has been afforded, have contributed ten hundred and twenty dollars, in aid of the fund for rebuilding their church.—Those visited between Albany inclusive, and the city of New-York, four hundred and ninety-five dollars. The visited congregations in the city of New-York, two thousand dollars. Those visited upon Long Island, as far as ascertained, two hundred and fifty-three dollars. Total, within the Diocese, thirty-seven hundred and sixty-eight dollars. It is proper to state, that in the above amount of city contributions, is included a donation of eighty dollars, forwarded by three gentlemen of the Presbyterian Communion, the receipt of which is here acknowledged, with grateful emotion.

Brethren, the result is noble; and when taken in connexion with the multiplied calls upon you, and the extended efforts now making within the Diocese in support of missions, bespeaks the affections of a people weaning from earth, rising into a more elevated region of Christian philanthropy, comprehending a wider sphere of vision, and impelled by the mild, yet powerful influence of the Gospel, to deeds worthy of their heavenly destination. Let GOD be true, and such works must follow the dead; will be openly acknowledged before men and angels; will encircle their patient doer, with imperishable glory, honor, and immortality.

Brethren, into the hands of our Treasurer, your money is safely transferred; but I shall carry about me, and through life retain, the richer impression of your kindness, your hospitality, your seasonable intervention in behalf of my people, your numerous and delicate attentions bestowed upon myself.

Whatever upon the receivers may be the effect of your bounty, the givers are blessed. The reflection upon all these things, constrains me to glory in the sanctified tribulation of my people. "Praise Him, fire, fulfilling his word." Yes, that terrible element which wrapped our temple in ruin, will but kindle fresh incense upon a thousand altars, the acceptable fragrance whereof will ascend to heaven. May your reward be found with Him, who "giveth beauty for ashes;" "for as much as ye have done it unto the least of one of these, my brethren, ye have done it unto me."

For the Churchman.

KEBLE'S CHRISTIAN YEAR.

MESSRS. EDITORS,—I am your constant reader;—I appreciate your labors;—and I ask your sympathy. Doubtless you admire the truly admirable effusions of the—I would speak reverently—Isaiah-like Keble. They have afforded the present writer a gratification which he might have characterized as unmixed, but for the circumstances which have led him to address you. I abhor selfishness, Messrs. Editors, and desiring to share with others the pleasure for which I am indebted to your publication of the pieces from the 'Christian Year,' I have repeatedly read them aloud in a portion of the region which your paper visits, and as repeatedly have been told that they were either unintelligible or unmeaning. This I have borne with difficulty,—and as some of your readers may possibly have been deceived into the entertainment of a similar opinion, I have sent you this,—to say, that if Keble's poems be *unintelligible*, it can only be to the *unthinking*,—if *without meaning*, only to those unblessed with visions of 'the things not seen.'

At the same time, Messrs. Editors, I shall regard the insertion of this, as an expression of your concurrence in the sentiments of

Yours, &c. IGNOTUS.

THE CHURCHMAN.

SATURDAY, DECEMBER 10, 1831.

APPOINTMENTS BY THE BISHOP.—We are informed that the Bishop has issued notices to the several Rectors, of appointments for Confirmation in this city, as follows:—

December 11th, St. Paul's Chapel; 18th, St. John's Chapel; Jan. 1st, St. Mark's Church; 8th, Christ Church; 15th, St. Stephen's Church; 22d, Grace Church; 29th, St. George's Church; Feb. 5th, Zion Church; 12th, St. Philip's Church; 19th, St. Luke's Church; 26th, All Saint's Church; March 4th, St. Clement's Church.

FAITHFUL PREACHING.—We have with pleasure inserted the communication under this head, which will be found in another column, unaltered.—We did and do most heartily concur in the sentiments of "Missionary,"—whose article gave occasion to the present communication. Our correspondent "Quondam Missionary," has, in some degree, misapprehended him. Our respect for the experience of the writer of the piece we publish to-day, determined us to insert it precisely as it came to us.

A SUBSCRIBER, in a communication breathing the same spirit of courtesy with that which appeared in our 35th number, disclaims all intention to convey, by the phrase "at least," in his article, any insinuation of hostility on the part of "A Friend of the Society," to Missions of the General Society other than that to Greece. The writer repeats his expressions of attachment to the cause of the Greek Mission, and of encouragement in view of its present condition and prospects.

PROPOSITION OF K. T. S.—Fourteen names are yet wanting to complete the number of twenty annual contributors of $10 each for five years, to be devoted to the education of a candidate for the ministry of the Church. When we announced the proposition of our correspondent, in a former number, we felt very confident that *a week or two* would bring us the required names.

THE REV. CHARLES WOLFE.—A Sermon by this extraordinary man, not published in the collection of *Remains* which appeared some time since,* will be found upon our last page to-day. The scene of the author's ministerial labors, was a country curacy in the north of Ireland,—in it they were commenced and closed;—a pulmonary affection, contracted from the damps of his residence, which obliged him to seek the restoration of his health in the relinquishment of active duty, brought him soon after to the grave.

Possessed of mental capabilities of the highest order, his attainments were worthy of his mind; and these, with the best affections of a heart tremblingly alive to every benevolent impulse, were heartily and entirely consecrated to the one sacred purpose of doing good to man, in the fear and imitation, and for the honor of his divine Master and Exemplar—his GOD and Saviour.

The Sermon on our last page, not inappropriate to the present season, will give the reader an idea of the warmth and tenderness of Wolfe's affections, and the ardor of his piety, as well as of the rare originality of his compositions. It may not be uninteresting to state, that the admired and well-known elegy on the death of Sir John Moore, was from the pen of Wolfe.

* It was reprinted in this country by Messrs. Huntington, of Hartford, and is worthy a place in every parish and Sunday School library.

NEW-YORK CITY MISSION.—The prospects of this enterprise become daily more and more encouraging. The Church is very well attended,—and the interest felt in its behalf, increases. The acknowledgment of the Treasurer in to-day's paper, of the receipt of $759 in the past week, is sufficient evidence of the truth of these remarks.

SLAVERY.—It is well known that the total abolition of slavery in the colonial possessions of Great Britain, is a measure now, and for a long time back, under discussion by the British public. More or less, all the religious periodicals have arrayed themselves on different sides of the question; and its moral, political, and religious bearings, are the subject of keen, and too often acrimonious dispute in their pages. As usual in such cases, there is much to censure on all sides. Certainly we are not inclined to claim any exemption from this censure, as to either tone or temper, for the "Christian Remembrancer," of which the views, in general, harmonize with ours as little as almost any others. Yet the following paragraphs contain much truth and wisdom in little compass.—Reviewing a pamphlet "on the West India Question," by a Dr. Duncan, a writer in the October number remarks:—

"He has the same aversion to the abstract idea of slavery as ourselves, and with us would go any lengths to improve both the moral and civil condition of the negro. But he does not for that purpose torture Scripture to corroborate his position, or affirm that slavery is expressly forbidden by the Gospel. He remembers that the Mosaic law not only permitted, but sanctioned by express statute, the holding of *Heathen slaves*; and what is more, allowed the temporary bondage, and, by consent of the party—(a consent rendered irrevocable by certain public forms)—even the *perpetual slavery* of individuals among the chosen people themselves. And he well observes, that the whole of the often-quoted Epistle of Philemon is exceedingly instructive, and places the question of slavery, so far as it is a religious one, on its true footing; and that Christianity does not alter by express laws, the political condition of society, but is eminently calculated, in its spirit and tendency, to break down all that is harsh and partial in that condition.

"We do not, however, wish to insinuate, that because Christianity has not condemned slavery by express precept, it is, therefore, a condition, the principle of which is sanctioned and approved by the Gospel. The question stands, in this respect, precisely on the same footing with that of the other disorders of civil society, which so abundantly prevailed in the days of our Saviour, but with which neither he nor his disciples directly intermeddled; and our object in alluding to it, is to show those persons of our own time, who arrogate to themselves the exclusive title of evangelical, that they are not animated by the same spirit which shone in all the works of our divine Master, and his immediate followers, and that without a little more *charity* all their doings are nothing worth. Is it, for instance, charity to condemn all those who differ from themselves;—to accuse every individual, who either does not approve their practice, or withholds his support from the Anti slavery Society, of being either without conscience, or of an unchristian temper? And yet these assertions are unsparingly made, both in the pulpit, and at the domestic board, by *professors of charity*. Surely this is 'sounding brass and a tinkling cymbal.'"

We do not consider these remarks as in anywise applicable to the advocates of the "Colonization Society"—a noble institution, whose objects, and, so far, its proceedings, have our heartiest approbation: but we *do* think they might be suitably applied to the language and measures of some among the opponents of slavery in this country. The late, and even yet existing, alarms and trouble in some of our slave-holding states, are attributable in no small degree to the injudicious, and, we hesitate not to say, *unchristian* interference of men, who "speak evil of things they understand not." Morally and politically considered, slavery is doubtless an enormous evil: and, we are fully persuaded, none feel it so more sensibly than those among our countrymen whose unhappy lot is to have it entailed upon them. But they act without any warrant, and by so doing, incur the risk of condemnation, who enlist religion in the question. The dictate of the word of inspiration is as express as if constructed to meet this very question—"Let every man abide in the same calling wherein he was called." The Gospel meddles not with temporal policy or worldly state; and they profane it, who graft upon it their own notions (however correct and tenable in themselves,) on such matters.

At a meeting of the Parish of Christ Church, in this city, on Monday afternoon, December 5th, the Rev. Hugh Smith, Rector of St. Paul's Church, Augusta, Georgia, was unanimously invited to the Rectorship, to supply the vacancy occasioned by the appointment of the Rev. N. S. Wheaton, to the Presidency of Washington College.—*Ep. Watchman.*

By divine permission, a *Missionary Sermon* will be preached in the *Moravian Church*, in Fulton-street, between Nassau and William streets, on Sunday evening next, at 7 o'clock, and a *collection* taken up in aid of the Mission of the United Brethren among the Heathen.

LITERARY.

In a late number, we quoted a notice of a new work by Miss Baillie, from the Christian Observer. The September number of that periodical contains the following additional information.

"In denominating Miss Baillie's work *Socinian*, we used the word in its popular, not in its strict sense. Miss Baillie is an Arian of Dr. Clarke's school. We are glad to learn that an answer to her work is forthcoming from the pen of that learned theologian, and indefatigable opposer of the Socinian and cognate heresies, the venerable Prelate of Salisbury," [Bishop Burgess.]

"*Liberia, the American Free Negro Colony.* By W. Jones;" is the title of a work announced in the London periodicals for October.

Devotional Sonnets on some of the most striking texts in the Gospels of St. Matthew and St. Mark. By a Member of the Church of England. "Omne tulit punctum qui miscuit utile dulci."—*Hor.* First American edition. New-York. PROT. EPISC. PRESS. 16mo. pp. 172.

THE author of this little work has certainly no pretensions to compete with Montgomery or Keble. Yet we hail his contribution to the cause of Gospel truth with more sanguine expectations of beneficial result, than if his verse had the mellifluous flow of the 'Christian Psalmist,' or the rich treasures of imagery and allusion so profusely heaped in the 'Christian Year.' The 'Sonnets' are not such, in strictness of speech: they are mere quatorzains. The versification is rough. The flow of thought is uneven—seldom rich—generally about, or just above mediocrity,—sometimes, though rarely, feeble.—These are the weak points of the book. But FOR USE, we do not know its superior. The religious tone is uniform; and uniformly, not merely good, but excellent. The epigrammatic form fits the solemn warnings, earnest counsels, mild expostulations, glowing persuasions and descriptions, which the author has happily deduced from his selected texts, for effect. None can fail to comprehend them. Few can refuse their attention for so brief a space. Most will retain distinct impressions of the truths—the highest and most interesting that can be presented to the mind of man—conveyed through the generally acceptable medium of verse.

This reprint has been executed in the belief that the volume would furnish such a PRESENT as the Christian parent or friend might wish to offer, and consider as a portion of the "good seed," sown in reliance on the promise. The typography, &c. is very neat,—scarcely, if at all, inferior to that of the London edition.

The 'Sonnets' are, in all, one hundred and sixty-eight in number, founded on as many passages in the Gospels of Matthew and Mark. The following is a specimen, about the average of excellence.

"Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."—*Matt.* vii. 14.

Life is a journey to the heavenly land,
The land of promise—where fruition is.
The world, a labyrinth, where mortals stand,
And many a snare directs their feet amiss.
Where'er the spot we turn our eyes around,
Thousands, who know that "narrow is the way,"
Still unrestrain'd, pervade the giddy round
Of sensual mirth: the victims of a day!—
Pilgrims of Zion! wrestling while on earth,
Though "few" in number, and your trials great,
Blessed are ye! who share the second birth;
To whom lies open faith's conducting gate,
Pointing above, to crowns by JESUS given,
Mansions not made with hands, eternal in the heaven.

A Sermon preached in the Chapel of the General Theological Seminary of the Protestant Episcopal Church in the United States, on occasion of the Matriculation of the newly admitted Students, from 1 Tim. iii. 10, *on the 23d Sunday after Trinity,* Nov. 6th, 1831. By Benjamin T. Onderdonk, D. D. 8vo. pp. 16.

To impart and impress clear views of the preparation required as 'proof' of fitness for admission to the sacred office, is the scope of this discourse—published by the young gentlemen before whom it was delivered. In a spirit of solemn but most affectionate and parental admonition, the full importance and extent of the obligation assumed by the matriculated student, and resting, indeed, upon every candidate for holy orders, is exhibited throughout. The indispensable necessity of cultivating 'first, and as of paramount importance—*personal piety*,' is the topic first introduced, and to which is devoted the principal part of the discourse. 'Look ye well to it,' is the author's impressive language,—

"Look ye well to it, beloved young friends, whom I share the responsibility, and I may add, the real pleasure, of directing in meet preparation for the holy office—look ye well to it, that you have that which no *man* can see, but which is plain and open to him who will judge you, and will be made a ground of his just and holy judgment—that change of heart, that renovation of the affections, dispositions, and tempers, that influence of true and living faith, whence only can flow the practical piety, which, appearing in the life and conduct, is to be *our* mean of proving your fitness for the ministry,—that thus the Lord God is sanctified in your hearts, and the spirit of Christ dwelleth in you, and beareth witness with your spirit that you are the sons of God, not only by outward adoption into his Church, but also and especially, by sincere, affectionate, and unreserved devotion of yourselves, your souls and bodies, all that you are, and all that you have, to his love and service."

After pointing out the peculiar opportunities and means afforded at the Seminary, for perfecting the graces of the Christian character, and the duty and benefit of improving them, the Bishop adds,—

"And let me, while on this point, advert to one view of it, which, as it is connected with my affectionate solicitude for your best interests, and your best preparation for the ministry, so is it particularly impressed upon my mind by what I cannot but regard as one of the many spiritual delusions of the present day. True piety is a deeply-rooted principle. It must go to the very heart's core. It must establish its reign, and exert its influence, at the fountain-head of all our affections and sensibilities, and at the source and spring of every moral movement of our nature. You need not be reminded that God is pleased to govern the operations of that grace which is essential to spiritual advancement, with a reference to the ordinary principles to which he has subjected the mutual connexion of moral cause and effect. In conformity with this view of the case, deducible from Scripture, and strengthened by just inference from human nature, and from the teaching of experience and observation, it may safely be asserted, that deeply rooted, personal piety, that which thoroughly influences the character and life, can be expected only as the result of much meditation, much calm, undisturbed, and quiet thought, much retired devotion, and much anxious study. The delusion to which I just referred consists in substituting for such duties, an almost endless round of public or other social exercises and employments, leaving little leisure, and less mental vigor, to be given to that private preparation of the heart, and culture of the seed of divine grace, whence its richest and most wholesome fruits may be expected."

The *discipline of mind* to be secured by a full course of study at the Seminary, is the next head of discourse. The advantages of a full and thoroughly pursued couse of preparatory study, as a mean of invigorating the mind, are exhibited, and the arguments for thorough preparation which are found in 'the array of theological learning,' on the side of 'the Church of Rome,' of the 'interests of heresy and infidelity,' and of 'every grade of departure from the truth and order of the Gospel,' and in the fact that 'humble attainments and humility of mind' 'too often bear an inverse proportion to each other,' are prominently held up to view. Under this head, we find the following important remarks, in a note, appended after the delivery of the discourse.

"Another advantage of subjecting all candidates to a full course of study, on which the author's mind has often dwelt, but which escaped him at the moment of preparing his discourse, is its affording a full test of *real and permanent devotion to the work.* A loose mode of studying theology, occupying only so much thought and care as are convenient, or compatible with other engagements, deemed to be not inconsistent, may often leave natural or moral difficulties, in the way of *close application* to that one thing, undiscovered, until the solemnities of ordination have placed a young man, for life, in a station which a little experience soon teaches him has not that strong hold on his affections which renders welcome the entire devotion to it of all his cares and labors. A system of preparation requiring close and long application might have led to that discovery in time to prevent the miserable consequences of being in an office which cannot be abandoned, and whose responsibilities cannot be shaken off, and yet from which the heart is estranged. The author has known very respectable young men who have found their affections not sufficiently enlisted in favor of the ministry, to render tolerable the long and laborious preparation required by our Seminary, and have therefore candidly and honorably relinquished a design, once honestly formed, of entering it. The probability is, that a short, easy, and convenient course of study might have been prosecuted by them without this seasonable discovery, and the ministry been then entered in the same ignorance of the appalling truth.

"Another class of young men, (and it is not a small one,) with regard to whom the trial of a long course of preparation is of great importance, is composed of those whose religious views and sensibilities have undergone a great and sudden change. If there is sufficient evidence of the reality and genuineness of the change, let it be a subject of gratitude for the grace of God, and let no proper means be neglected, which, by his blessing may foster its holy influences, and secure their ultimate, full, and permanent practical efficacy. But be not hasty to introduce such into the ministry. Treat kindly their desires to that end. Encourage them, if they appear to possess the proper natural qualifications. But put them upon long trial, and ample preparation, lest it be discovered, too late, that their spiritual fitness has been but transient, and the insufficiency of their conversion bring disgrace on the holy office, which might have been avoided by reasonable delay in putting them into it; or lest their ministry but entail upon the Church the wretched effects of zeal not according to knowledge."

The consideration of 'the importance of maintaining *sound views of theological truth*,' and of forming and habitually entertaining 'a proper estimate of the *nature*, *duties*, and *responsibilities*,' of the ministerial office, close the sermon. Upon this last point the author thus speaks:

"The good order of this Seminary, founded on the principles of Scripture, and in accordance with the whole current of our ecclesiastical discipline, of course, precludes any exercises on the part of the students, which, under the specious cover of preparation for pastoral duty, would put them forward in unauthorized intrusions into the pastoral functions, holding out little prospect of better compensation for such violation of principle, than the fostering of spiritual pride, the endangering of the good order and wholesome discipline of the Church, and mere fondness for the display of fancied gifts. No, brethren, it is in the retired meditations and studies of your chambers, in careful attention to the recitations bearing on so vitally and important a part of your course, and to the instructions which you may receive therein, in improving the peculiar opportunities here afforded of personal intercourse with faithful pastors, and especially in devout and diligent prayer to God that these means of instruction may be blessed to you, that you are to strive to imbue your minds with just, practical, and well and seriously weighed, views of the character, duties, and responsibilities, of the holy office for which you are preparing."

'And as connected with all that has been said,' is the earnest conclusion of the Bishop—

"And as connected with all that has been said, let me again urge the last noticed duty of prayer to God. For without his aid and blessing, your labors will be of none effect. Pray to him, then, earnestly, constantly, and faithfully, to direct you in all your doings with his most gracious favor, and further you with his continual help, to send wisdom from his holy heavens, that you may know the truth, and grace that it may have its due effect upon your own hearts, and you be enabled to be the blessed means of influencing by it the hearts and lives of others."

"And may God, my worthy friends, give you grace to be faithful! May he carry you safely and successfully on to the great, the good, the holy object, which you have in view; and in his Church on earth, prepare you, by his grace, for admission, through the merits of his Son, to the exalted services of his Church in heaven!"

A Compliment for the Season. 18mo. 216 pp. N. B. Holmes, 262 Greenwich-street, New-York.

The above forms the apt and expressive title of a neat little volume, whose silken covering and gilt edges bespeak it one of the numerous class of *Annuals*. We have, as a certain learned Doctor says of several theological works upon which he does not hesitate to pronounce judgment, *looked through* all the pieces, and some of the original essays we have read attentively, and with pleasure. Several of the latter are from the pen of a respected writer, whose *tracts* have been deservedly popular, and we trust highly useful. It is pleasing to meet him thus at the very 'springs' of moral influence, 'casting in the salt' of religious principle.

Several neat copperplate and wood engravings adorn the 'Compliment.' The wood engraving, illustrative of one of the original pieces—'The well-timed Dream,' is the work of an American artist who deserves all encouragement;—it is one of the best specimens of the art which we remember to have seen. The notice of this volume in these columns, may, perhaps, have rendered it unnecessary to remark, that its publisher has aimed, as a first object, at making his 'Compliment,' a work of decidedly moral and religious tendency. Doubtless his enterprise will be appreciated and substantially encouraged. The price of the book is only, we believe, one dollar.

FAMILY VISITER AND SUNDAY SCHOOL MAGAZINE.

The Committee of Publications and Sales of the General Protestant Episcopal Sunday School Union, inform the subscribers to the Family Visiter, that a new carrier has been employed, who has entered upon his duties; and the indulgence of the patrons to this work is respectfully requested, until the carrier is made acquainted with the list of subscribers. Any deficiency which has already taken place, or may hereafter occur, if made known at the Depository, Press Buildings, 46 Lumber-street, will be promptly supplied. It is intended to bring this valuable little work efficiently before the subscribers, and prevent the delays which have arisen.

The Committee cannot in justice to their judgment of the value of the Family Visiter, as a weekly religious periodical, intended for the use of Families and Sunday School Teachers, allow the opportunity to pass, without appealing to heads of Families, Superintendents and Teachers of Sunday Schools, for their countenance and support. As the subscription is placed at a low rate ($1 annually,) a general and extensive circulation is indispensable to its support. By order.

Floyd Smith, *Chairman.*

INTELLIGENCE.

DOMESTIC.

Confirmation.—By the Bishop of this Diocese, in Trinity Church, in this city, on the 4th instant, 22.

Clerical Changes.—The Rev. Isaac Peck, from the Diocese of Maine, has become the Assistant Minister of St. Paul's Church, Troy.

Church at Pittsfield.—The Rev. Edward Ballard of New-Hampshire, has been invited to become the Rector of St. Stephen's Church, Pittsfield, and has accepted the invitation. The members of that Church, with great spirit and zeal, have resolved to erect a church edifice of stone, and have entered into contract for one, to be commenced early in the spring. A great portion of the requisite funds have already been provided, and principally among the members of the parish.

The Rev. Cyrus H. Jacobs, a graduate of the Virginia Theological Seminary, has received, and it is understood will accept, a call to the charge of Grace Church, Philad.

Christ Church.—Borough of Alleghany.—A new congregation has been formed in the borough of Alleghany, opposite to Pittsburg. A church is erecting to be called "Christ Church," which it is expected will be opened for divine worship in a few weeks. The Rev. S. K. Brunot has been chosen Rector, and has accepted the appointment. Episcopalians residing in Alleghany (a place of 3000 inhabitants) have hitherto been under the necessity of crossing the Alleghany river to Pittsburg, in order to attend divine worship.—*Episcopal Recorder.*

City Missions.—A Society denominated "The Boston Society for the Moral and Religious Instruction of the Poor," has been in existence since the year 1816. At its anniversary meeting, which took place on the 21st ult., reports of great interest were made by three of its five missionaries. It is estimated that there are from 20,000 to 25,000 persons in that city, who are unconnected with any religious denomination whatever.

FOREIGN.

King's College, London.—This great institution, intended as a metropolitan university, inculcating the principles of the Established Church, to operate as a counterpoise to the liberalism of the London University, was opened for the purpose of instruction on the 17th of October. The Rev. *W. Otter*, M. A., is *Principal*. The following is the *Faculty*:—

Theology, the Rev. the Principal; *Classical Literature*, Professor Anstice, B. A. of Chr. Ch. Oxon; *Mathematics*, Professor the Rev. T. G. Hall, M. A., Magd. Coll. Camb.; *English Literature*, Professor Anstice; *History*, Professor Hall; *Natural and Experimental Philosophy*, Professor the Rev. H. Moseley, M. A., St. John's Coll. Camb.; *Jurisprudence*, Professor J. J. Park, Barr. at Law; *Political Economy*, Professor N. W. Senior, M. A., Oxon; *Geology*, Professor C. Lyell, M. A. F., R. S., For. Sec. Geol. Soc.; *Zoology*, Professor J. Rennie, M. A.; *Chemistry*, Professor J. F. Daniell, F. R. S.; *Botany*, Professor G. Burnett, Esq.; *Commerce*, Mr. Joseph Lowe, who will attend every day to give private instruction; *Hebrew*, ——; *The Oriental Languages*, ——; *French Language and Literature*, Professor Ventouillac; *German*, Professor C. Bernays; *Italian*, Professor Rossetti, LL. D.; *Spanish*, Professor De Mendibel, LL. B.

The Junior Department. The Rev. J. R. Major, M. A., *Head Master;* The Rev. Joseph Edwards, M. A., *Second Master.*

West Indies.—We copy from the London Christian Remembrancer, the following extracts;—the first, from a late pamphlet on the West India Question; the second, from a private letter.

The Bishops of Jamaica and Barbados, have now, for six complete years, labored in their respective dioceses with a zeal, which none but their friends expected, and with a success which has transcended the *real* expectations of all. They have emancipated the Clergy from many degrading associations, formed them into a body, and given them a tone and influence in society, the benefits of which are incalculable. They have created, upon the old plan of the Church of England, in Edward the Sixth's time, a great body of admirable catechists, who pervade every plantation, teaching as the Church teaches, and promising only as she has promised. They have doubled the number of churches, quintupled the number of schools, vanquished, in a great degree, the prejudices against letters, distributed Bibles and Prayer-books to thousands, and laid the foundations of religion, of civilization, and of order, so deeply, and so broad, that even the blighting influence of adverse administrations in England has not, as yet, been able to shake them.

To a religious mind, Jamaica presents a most animating prospect. On all sides the work of conversion is going on. My time is much spent in moving about among the properties I have charge of. I like the management much. It is all conducted on Christian principles:—no oppression,—no attempt to keep the negroes in ignorance. Marriages are multiplying—the Sunday congregations are enlarging, and the Sunday schools are well attended. It is a delightful sight to see the little negro children, who have been taught to read, winningly and affectionately endeavoring to instruct their ignorant parents. The chapel, on Sundays, presents a truly interesting sight;—not satisfied with instructing the negroes on our own estates, we invade the territories of our neighbors. By circulating tracts, spelling-bookt, &c., and by entreaties, we endeavor to entice the adjoining negroes into our religious toils;—a leaven of Christian principle has gone abroad, that is making a wondrous impression.

English Bishops, and Reform.—There is much good sense in the following article—though we cannot believe, with the writer, that such men as Blomfield and John Bird Sumner, (the only Bishops who abstained from voting) were actuated by a 'temporizing policy.' It is evident that the leading men in the Church of England consider its interests, *as now established*, to be threatened by the party who intend reform. The *only* Bishops who voted with that party, have no claim to respect *as Bishops*. Doubtless, the English Bishops consider themselves as trustees of the ecclesiastical policy of their country, conscientiously bound to its preservation. That they *will* preserve it, we doubt. That it is not to be *wished that they should*, we think the facts below almost, of themselves, enough to prove.

"We have already said that the conduct of the Bishops on the Reform question was calculated to injure the interests of the Church, over which they preside. That it would have such a tendency, they knew beforehand, for they heard the opinion in a hundred different ways; and if we are not misinformed, their own immediate chief hinted to them the probability of such a result. Will any man say that the consequences of their conduct have been less injurious than they were led to expect? Does it not now require all the piety of the inferior Clergy—all their most strenuous exertions, to preserve the Church itself from discredit; and if there were not, fortunately, in the members of that Church, a love of the institution which even its own dignitaries cannot destroy, would it be possible for the clergy generally, after the spleen-stirring demonstrations of their superiors, to keep together their flocks? It will require years of undisturbed harmony to efface the remembrance of one great evil act, and are we quite sure that the future conduct of the heads of the Church will suffer such harmony to exist?

"We are led to the consideration of this subject by a notice which has reached us, that the Bishop of London, who was to have preached at the church of St. Anne, Westminster, to-morrow, has been induced to decline doing so, on receiving an intimation that the congregation would quit the church as soon as he should ascend the pulpit. If this account of the Bishop's not preaching be correct, and, from the temper of the times, it is but too probable, what must he and his colleagues think? A Christian Bishop unable to preach the holy precepts of peace to a Christian congregation, because, in practice, the dignitaries of that Church have shown that they could not feel the influence of the doctrines which they teach! The Bishop of London, indeed, is not one of the memorable 21 who gave their votes against the Bill, but the people say, "Who is not with us is against us," and, although *if the Bishops, as a body, had abstained from voting at all, their conduct would have been far less objectionable*, excuses are not easily found in the minds of men for those who were induced by a temporizing policy to stay away.

London Courier.

At Gloucester, on Thursday night, effigies of the Duke of Gloucester, and the Bishop of the diocese (who was expected at the palace that evening) were carrying about the town with torches, previous to being publicly burnt.

SUMMARY.

CIRCULAR,

Addressed to the Contributers to the Fund for the Relief of the Fayetteville Sufferers, by the Committee appointed for the purpose.

To —— ——

Fayetteville, N. C. November 14, 1831.

The undersigned have been deputed by their fellow citizens, to lay before you the annexed statements of the amount of the fund for the relief of the sufferers by the desolating calamity of the 29th of May last, and of the manner in which it has been disposed of. They submit them, with the hope, that the proceedings of those to whom the distribution was intrusted, will meet with the same approbation from the donors, so cordially awarded to them by the recipients.

Another duty with which they are charged, cannot be so easily and so satisfactorily performed. The feelings with which they have witnessed the spontaneous outpourings of the benevolence of their fellow citizens, from one end of this vast Republic to the other, cannot be uttered. The accumulation of such a fund as that exhibited by the subjoined statement, unsolicited by us, and coming, in great part, from those upon whom the citizens of our town had no claims but those of suffering humanity and a common national origin, presents a spectacle honorable to the character of a great people, doubly grateful to the feelings of the recipients, and calculated to impress us more deeply with a sense of the blessings of the happy Union under which we live.

As many of the contributors to this fund may never have an opportunity of witnessing the effect of their bounty, we cannot better express our thanks, and those of the people whom we represent, than by faintly sketching some of its blessings. The calamity with which we were visited was of an appaling extent. It swept from existence the fairest, the richest, and by far the larger portion of our flourishing town. It left poverty and despair where opulence and content had long reigned. None altogether escaped its ravages; and few were left with ability to relieve even the pressing wants of the suffering destitute. Under these circumstances were the liberal hands of our countrymen opened, and the heart of the widow and the orphan was made glad. Instead of the ruin which seemed to impend over so many, and to paralize their hopes, confidence and energy succeeded; and each one has been enabled again to enter into the competition with his neighbors for the emoluments of his wonted vocation.

Extraordinary progress has been made in rebuilding our town; and every thing wears the appearance of activity and a determination to rise with new vigor from our ashes. To you, and to those who united with you in this labor of love, is this happy state of things mainly owing, and to you and to them we render the homage of grateful hearts.

Be pleased to convey to the community with which you are connected, our sense of the blessings they have in part conferred upon us: and that they may be spared from all similar visitations, is the earnest hope of

Your obedient servants,
John Huske,
Louis D. Henry,
John D. Eccles,
John W. Wright,
Duncan Mac Rae,
Edward J. Hale,
Thomas L. Hobart.
} Committee.

Church at Fayetteville, N. C.—The Wardens of St. John's Church, Fayetteville, received a few days ago, a large Folio Bible, and Quarto Common Prayer Book, presented for the use of the Church, by Messrs. H. & F. J. Huntington, Messrs. Hutchinson & Seymour, bookbinders, and Mr. Silas Andrus, bookseller, of Hartford, Conn. The Bible is one of the most beautifully printed and bound that we have ever seen: it is a stereotype edition, published by Mr. Andrus, one of the donors.—*Fayetteville Obs.*

Burning of Hindoo Widows.—The British public will learn with amazement, scarcely less than the indignation a knowledge of the fact must excite, that an English lawyer has come to this country from India, to prosecute an appeal before the Privy Council, made by a few Brahmins in Bengal, against Lord William Bentick's prohibition of suttees. This diabolical custom had its origin in the excessive jealousy of the early Hindoo princes, who, with a view to prevent their numerous widows forming subsequent attachments, availed themselves of their irresponsible power, and with the aid of the priests it was promulgated as if by sacred authority, that the wives of the Hindoos of every caste who desire future beatitude, should immolate themselves on the demise of their husbands. Since 1756, when the British power in India became firmly established, upward of 70,000 widows have been cruelly massacred! A Brahmin possesses the privilege of marrying as many wives as he pleases. Ununtu, a Brahmin who died at Bagnapore, had more than one hundred wives; twenty-two were burned at his death. The fire was kept burning three days. He had married four sisters, two of whom were burned with the corpse. A short time before Lord Bentick's order, a Rajah in the hill country, who died, had *twenty-eight wives burned with his body!* The lawyer now in London, to plead before the Privy Council for the restoration of these abominations, was in Calcutta in December, 1829, when Lord William Bentick vindicated humanity by the abolition of such strange, foul, and unnatural murders, and knows the god-like [*qu?* godly] act was hailed with enthusiasm by millions of Hindoos, that a deputation of the Brahmins waited on the Governor-General to express their heartfelt satisfaction, and that the whole of the Sepoy army were enraptured at the act. The appeal is now set down for hearing before the Privy Council.—*East India Magazine.*

Modern Greek Testament.—An edition of 8000 copies of Hilarion's Modern Greek Testament has been printed by the Geneva Bible Society.

ACKNOWLEDGMENTS.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

The Treasurer of this Society, acknowledges, under date of Dec. 1, the receipt of $241 50: from New-York $10—Virginia, $68 50—Rhode Island, $1—South Carolina, $100—Vermont, $17—Pennsylvania, $10.—Of the above, $40 designated as for Green Bay Mission; $141 50 for Greek Mission; $5 for Tallahasse; and the remainder for general purposes.

The receipt of $10, toward the establishment of Infant Schools in Greece, is also acknowledged by the Secretary.

CITY MISSION.

The Treasurer of the "New York Protestant Episcopal City Mission Society," has received the following sums:

From Samuel Ward, Jr., Esq., a donation,	$200 00
One annual subscription of ten dollars,	10 00
Two do. do. three dollars,	6 00
Two do. do. two dollars fifty cents,	5 00
Seven do. do. two dollars,	14 00
One do. do. one dollar,	1 00
Donation, - - - - - -	2 00
Collection at All Saints' Church, Sunday, Nov. 27,	6 60
do. St. Thomas' Church, Sunday, Dec. 4,	51 09
do. St. Clement's Church, do. do.	11 47
do. St. Paul's Church, do. do.	74 87
do. St. Stephen's Church, do. do.	100 87
do. Zion Church, do. do.	23 10
The Church of the Ascension, Dec. 4, including *ten dollars* sent afterward by an individual of the same Church, - -	226 50
do. Mission Church, Dec. 4,	9 55
From Hubert Van Wagenen, Esq., to constitute himself a life member,	15 00
	$757 05

J. A. Perry, Treasurer,
Dec. 7, 1831. 33 Wall-street.

MISSION CHURCH SUNDAY SCHOOL.

The Trustees of the Sunday School of the Mission Church of the Holy Evangelists, gratefully acknowledge the following donations from 12 individuals, $20 50.

Wm. R. Wadsworth, Treasurer,
44 Franklin-st.

Donations in money or clothing thankfully received by D. Wells, 46 Lumber-street; the Treasurer; Miss Viola Longworth, 8 Rivington-street; Miss Eliza Guifford, 119 Fulton-street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending December 8th, from the following persons, viz:—

Amos A. Parmelee—Rev. H. S. Atwater—Rev. G. Upfold, D. D.—Rev. G. B. Baxton—Latimer & Co.—Rev. H. R. Peters—Dr. H. L. Davis—J. B. Wallace—Charles B. Stout.

Books have been sent from the N. Y. Prot. Episcopal Press, during the week ending December 8th, to the following persons, viz:—

R. J. Smith, Richmond, Virginia, care of Collins & Co., New York—Rev. A. Gibbes, care of A. E. Miller, Charleston, South Carolina, three boxes per packet-ship Drayton—George Rowland, Norfolk, Vir., one parcel, per schooner Norfolk—Samuel C. Nichols, Richmond, Vir., two parcels, per schooner Hornet—David H. Cole, Portland, Maine, care of Stimpson & Clapp, Boston, per schooner Mirror—Rev. L. Carter, New Rochelle, one parcel, per steam-boat—Latimer & Co., Philadelphia, one box, per Citizen's Line—Wm. M. Parsons, Poughkeepsie, one parcel, left at Long's, Broadway—Oliver Sheple, Lowell, Mass., one parcel, left at C. S. Francis', 252 Broadway—Stimpson & Clapp, one parcel, per schooner Mirror.

LECTURES

On the Evidences of Revealed Religion, before the New-York Young Men's Society.

The Rev. Mr. McIlvaine, of Brooklyn, Lecturer on the Evidences of Revealed Religion, by appointment of the New-York University, will deliver a course of Lectures on that subject before the New-York Young Men's Society, in the Lecture Room of Clinton Hall; to commence on Monday evening next, the 12th inst., at 7 o'clock, and to be continued on each subsequent Monday evening, until completed. The first or introductory Lecture will be gratuitous.

Tickets for the course, which will be $1 for members, and $3 for those not members of the Society, (each ticket admitting a Lady and Gentleman) and extra Ladies tickets at $1 each; may be had by application to Geo. D. Phelps, 71 Wall-street; G. U. Richards, 62 Pine-street; J. Wilbur, 51 South-street; J. Leavitt, 182 Broadway, corner of John-street. Dec. 10, 1831. 2—w.

TO MUSIC TEACHERS, SOCIETIES, AND CHURCH CHOIRS.

The following valuable works on Sacred Music, are published by E. Bliss, 111 *Broadway.*

Psalmodia Evangelica, a collection of Psalm and Hymn Tunes, adapted to all the various metres used in sacred poetry, containing also tunes arranged for the organ and piano forte.

Set Pieces.—Anthems and Chants, to which is prefixed an Introduction to the art of Sacred Music. This Introduction, prefixed to the collection, contains all the instructions necessary to form a good and correct singer; and so valuable an acquisition will not be found in any work extant, 2d edition. By the author of the Music of the Church.

Also, *The Music of the Church*, a collection of Psalms and Hymns, and Chant Tunes, adapted to the worship of the Protestant Episcopal Church in the United States, 3d edition. Also the quarto edition of this work, with the Hymns attached, for Church Choirs and family worship.

The Harmonia Sacra, being a collection of approved Psalm and Hymn Tunes, together with Anthems, set pieces and Choruses, adapted to the purposes of public worship, and the use of schools. By Abner Jones.

Dec. 3.—6*t.*

COLLEGIATE SCHOOL,

No. 76 VARICK-STREET, CORNER OF CANAL.

Rev. JOHN W. CURTIS, A. M., *Principal.*

The following course of study, adopted in this Institution, is intended to comprise a thorough knowledge of the Latin and Greek Classics, the Mathematics, both pure and mixed, Polite Literature, and the ordinary English branches:—

Latin and Greek Classics,	Rhetoric and Belles Lettres,
Geometry and Algebra,	Composition and Elocution,
Trigonometry and Conic Sections,	Geography and Chronology,
Mensuration and Surveying,	History and Mythology,
Navigation,	English Grammar,
Natural Philosophy,	Arithmetic,
Moral Philosophy,	Book-keeping,
Evidences of Christianity,	Reading and Writing.

Terms.

For Classical scholars, including all the above branches, per quarter, - - - - - - - $10 00
English Scholars, - - - - - - 6 00
Instruction will be provided in the modern languages, and the French department is under the care of an experienced teacher, a native of France, at - - - - - - - - - 5 00

The English department, including those branches especially necessary for the counting room, is under the charge of a gentleman whose personal experience in business renders him in the highest degree competent to impart efficient instruction.

The Institution being endowed, the Principal can, with confidence, direct the attention of the public to the reasonableness of its charges, when compared with its advantages. It is under the care and supervision of the following gentemen,

Board of Trustees:

Rt. Rev. Benjamin T. Onderdonk, D.D., *President;*
Hubert Van Wagenen, *Vice-President.*

Rev. William Berrian, D. D.,	Henry Rogers,
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Rev. John M'Vickar, D. D.,	Henry Laight.
Rev. Lewis P. Bayard,	
Rev. Wm. R. Whittingham.	

The Institution occupies the front of a large and commodious building in Varick-street, and is entirely distinct from the Public Schools, which have entrances upon the adjoining streets. The pupils have the advantage of a play ground and gymnasium, which have no communication with the street; and may thus enjoy that recreation, which is necessary to health, without exposure, and under the eye of their teachers. The year is divided into four terms of three months each, commencing the 1st of September, and terminating the 31st July.

Application may be made to the Principal, at the Institution, between the hours of 8 and 4, daily.

Dec. 10, 1831.

PUBLICATIONS BY THE PRESS.

PARISH LIBRARY.

*** The character of the series of works by this designation appears from the paragraph in the Third Annual Report of the Press, on the next page.

The following works already issued by the Press, will in future be for sale either in sets or singly, as portions of "The Parish and Religious Family Library."

Vol. I. (Standard Works.) Leslie on Deism; and West on the Resurrection. With Prefaces, Memoirs of the respective authors, Notes, and Indexes, by the Rev. W. R. Whittingham, A. M.

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For the Churchman.

"THE DESIRE OF ALL NATIONS SHALL COME."

Written after hearing a sermon on Haggai ii. 5, 7, 9, on the morning of the first Sunday in Advent.

Beloved Church! how sweet thy ways!
How holy all thy seasons are!—
Appropriate all thy solemn days,
Thy fasts, thy feasts,—thy prayer and praise—
The arrangement of thy sacred year!

That sacred year began to-day;
And where 's the Christian who hath trod
Thy solemn courts—who will not say
The Church indeed prepares the way—
The "Advent" of the Son of God!

He comes—"desired of every clime"—
The Church we love proclaims Him near!—
In humble prayers—in songs sublime,
Her sons announce the joyous time!
And thus begins the sacred year.

P———, Nov. 27, 1831. S. K. B.

From the Boston Transcript.

TO ———.

Embark'd upon life's summer sea,
Its bright skies beaming o'er thee,
Thou dream'st not of the many woes
And perils spread before thee.
Life is a voyage deeply fraught
With dangers, cares, and sorrow,
Where, though our sun be bright to-day,
'T is clouded on the morrow.

O! may the happy lot be thine,
To shun the syren—pleasure,
Though o'er the craggy cliff sublime
She sings to sweetest measure.
Dash'd on her rocks, full many a bark,
With buoyant hopes, hath perish'd,
And many a "bonny boat" gone down,
With treasures fondly cherish'd.

There is a star which brightly shines
O'er life's tempestuous ocean;
Religion is its sacred name,—
'T is lighted by devotion.
On this the Christian mariner
Casts his untiring vision;
For 't is to him the polar star,
That guides to bliss elysian.

Though mists of doubt may sometimes shroud
This star of silver whiteness,
'T will rise again from 'neath the cloud,
In pure unsullied brightness.
And though on time's tumultuous tide
No rest to thee be given,
Yet, guided by this beacon true,
Thou 'lt anchor safe in heaven.

PRACTICAL.

USING THIS WORLD AS NOT ABUSING IT.

A Sermon by the Rev. Charles Wolfe, (not published in his Remains,) from a late number of the Dublin Christian Examiner.

"They that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it; for the fashion of this world passeth away."—1 *Corinthians* vii. 30, 31.

There were men in former times, who determined neither to weep nor rejoice during the course of their lives—men, who attempted to keep clear of the world altogether, both of its pleasures and pains. They saw that there was not a single object upon earth, on which they could lay their hands and say, "this is mine for ever." They perceived, that if they heaped up riches, they "could not tell who should gather them;"—that, if they ventured to enjoy any of the pleasures which the world afforded, they must at the same time submit to its pains, its griefs, its cares, and its anxieties; that they could not look for joy, without going more in the way of sorrow, nor indulge a hope, without of course, incurring the danger of disappointment. Then they observed, that the more a man had to love in life, the more he had to fear in death; that if he increased his comforts, it would only be more painful to part with them for ever; that for every new tie a man forms with the world, there is a heart-string to be cut at his departure; and that if he entered into friendships and domestic attachments, after all, it would come only to this, that he would have to pronounce a greater number of sad and bitter farewells; and it would be a fresh pang at his dying hour to recollect, that—

"Nor wife, nor children, more shall he behold,
Nor friends, nor sacred home."

There appeared to be a great deal of reason in all this; and, accordingly, these men determined to have little to do with a world so desolate and unsatisfactory, and to stand aloof, at once, from its joys and its sorrows. They blocked up the avenues of *pleasure*, lest pain should find an entrance. They looked with a cold and sullen indifference upon all around them; and stood, like so many statues, amidst the hurry and bustle of society, and the mingled sounds of mirth and lamentation that arose from their more thoughtless fellow-creatures.

Now let us observe, that these men had never heard of a Redeemer: they knew little or nothing of a future state—they had no bright hope of immortality that could lead them to despise the objects by which they were surrounded. They were convinced without this. It was simply because they saw, "that the fashion of this world passeth away." It was not the humble and cheerful resignation of a Christian, but a spirit of gloomy discontent. It was no prospect of glory beyond the grave that produced this great effect, but merely this—that come what may hereafter, this world was not worth their regards. Then came the beloved Redeemer—he came to blind and wandering sinners, "that sat in darkness and the shadow of death;" men, that were either weeping and rejoicing, as chance threw it in their way, until the grave should open and swallow *them*, their joys and their sorrows;—or men, like those we have been describing, who stood at a distance from the world, and pronounced, that weeping and rejoicing were alike in vain. To these men he brought life and immortality to light: he threw open the next world to their view, and showed them "his Father's house, in which there are many mansions;" where there is "fulness of joy, and pleasures for evermore;" and from which sorrow and mourning flee away; and these he told them he had purchased for them with his blood, to be their everlasting inheritance.

Now, what conclusions would these Christians—the men who embraced these promises, be inclined to draw? Would they not say, "surely *we* should have as little to do with the world, its pleasures, and its pains, as these men amongst us, who, without any promise of immortal life, any beloved Redeemer, had yet flung away these things, having found them nothing but vanity." Would it be too much to do that for our Redeemer, which these men did for their own proud and selfish melancholy? Would it be too much to require *us* to turn our backs upon the world altogether for the sake of an inheritance eternal in the heavens, when these men turned away from it in disgust, with no better reason than because the fashion of these things passeth away? So thought many of the Corinthian Christians whom St. Paul addresses in this epistle. They began to suspect, that it was not consistent with the exalted sanctity of a Christian's character, of one who had heaven full in view, to form those connexions which give men a greater interest in the world, and bring them in closer contact with its business, its cares, its pleasures, and its misfortunes. They accordingly applied for information to the apostle, as one whom Christ had appointed to declare his will. In this chapter, he answers them with a kind affectionate regard for their infirmities; he tells them that the Lord lays no heavy burden upon them; that he does not forbid them to use this world, to have some share in its business, its joys, and its sorrows; or to form those connexions of wife and family, which may make them take an interest in its concerns; but that "they that weep should be as though they wept not; they that rejoice as though they rejoiced not; and they that buy as though they possessed not; and they that use this world as not abusing it—for the fashion of this world passeth away."

Let us then beware! It is no wonder that when the man lifted up his eyes in torments, in the other world, and implored that his pains might be mitigated, he was answered, "Remember that thou in thy life-time hadst thy good things:" remember, that you chose your portion *upon earth;* you chose it in earthly possessions, earthly pleasures, earthly amusements; and there you have left it behind you. It is no wonder that such was the fate of that man, when, even before the light of Revelation, the world was "weighed in the balance" by men who had scarcely any thing to put in the scale against it, and it "was found wanting;" so that they threw it away, with its good and its evil together, as something worthless and contemptible. The good and benevolent Redeemer, at the same time that he purchased heaven for our everlasting abode, has indeed permitted us to "use the world as not abusing it:" but it must be "with fear and trembling," and with the recollection, that it is a world we are to part with for ever. Let us beware then, how we set that uppermost, which God has set undermost; how we venture to move the world out of its place, and make it the chief and leading object of our hopes and fears; how we turn it into an instrument of sin, to minister to our covetousness, our lust, or any sensual passion, or how we allow it to harden our heart against our poor brother, lest the men of former days should rise up in the judgment against this generation and condemn it; for with nothing but the light of nature to instruct them, they flung away these things like so much dross and ashes; but, behold—a greater than nature has been with us!

But you may say, alas! we acknowledge that it is folly—that it is madness, to set our hearts upon the poor possessions of this earth, and its wretched pleasures and amusements; we are convinced it is ruin to do so; but we are weak and sinful beings, and we find our hearts naturally wedded to this world, all alive to its pursuits, its joys, and its sorrows; it is a hard thing to mix in its concerns, and to take a share in them, and yet be as though we felt it not;—to buy, to rejoice, and to weep, and yet, to be as though we bought not, rejoiced not, wept not! It *is* a hard thing; but, the Gospel was sent to us *to enable us to do hard things.* The Holy Spirit of God was promised to us to enable us to do hard things. If it were easy, we should have been left to do it for ourselves. But it is because we are fallen from our original holiness and virtue; unable to do what we, at the same time, acknowledge we ought to do—that a Redeemer bled upon the cross, and purchased the gift of the Spirit for all who feel that they are fallen, and wish to be restored.

How then is it, that this blessed Spirit is to give us the power of weeping as though we wept not, and rejoicing as though we rejoiced not? By no other way but giving us other business, other pleasures, and other cares, by which we are to be more occupied, and in which we may feel ourselves more deeply interested. It is folly to imagine, (let a man deceive himself as he pleases)—it is folly to imagine that his heart is not set upon this world, *unless he finds it set upon something else.* Let us judge for ourselves. Is it not matter of plain common sense, that our hearts and our affections cannot remain long unexercised and unemployed; that they must have something to lean upon—something to cling to—something to fasten upon? The heart of man cannot remain long empty. If the evil spirit have departed, and no good one have succeeded in its place, the evil will return. The love of the world can be conquered only by the love of something else. We cannot but know this full well: we cannot be so ignorant of human nature as not to know it. We are too fond of striking out middle paths for ourselves; but, let us be assured, that if "our affections" are not "upon things above," they *are* "upon things on the earth." It is then only, when we have attained new objects of love—new objects to excite our hopes and our fears, that we shall be able to use old ones without abusing them.

We understand this in a worldly point of view. Whenever we have been pressing forward to the attainment of some great object that fills our whole mind, or to the enjoyment of our *favorite* pleasure or amusement; how soberly, how moderately do we then reap any *inferior* advantage, or partake of any inferior gratification: or, if we have been overcome by any severe calamity, how any smaller loss or misfortune sinks comparatively into insignificance. Now, here, in a *worldly* point of view, we understand what it is "to weep as though we wept not; to rejoice as though we rejoiced not;" and so, when we shall have set our affections on those things eternal in the heavens, we shall then know clearly how to use this world as though we used it not. Immortal souls must feed upon immortal food—must have immortal objects to converse with—immortal occupations to pursue—immortal pleasures to enjoy. We must enter into closer communion with God; we must become familiar with another world, and acquire a new range of objects and enjoyments. Now, in what these consist we may learn from the word of God; and, in that we have to look for the *new world*—with its new business, its new cares, and its new pleasures. There, must we cultivate an acquaintance with the vast scheme of man's redemption; how it was conducted from the first melancholy fall, to the triumph upon the cross; and, as we become more alive to this astonishing subject, the course and the fashion of this world will be forgotten. In that sacred volume may we contemplate the holy nature of God, and his righteous laws to his creatures, and there shall we find new business, (enough to engage a life as long as that of the world itself,) the business of studying our own hearts; but still worse, their treachery and deceitfulness; the *business* of learning our own character, in *particular* offences—of watching our favorite sins, and guarding against our besetting temptations—the business of examining, day by day, whether we have advanced or fallen back in the way of salvation, and of cultivating the growth of grace within us by humble prayer and frequent meditation.

Here, in that holy book, shall we learn indeed *new* pleasures; we shall find a delight in the presence of God, and in the contemplation of the beloved Redeemer, who seemed to clothe himself in our nature that he might come within the reach of our affections, that we might be able to love him as one of ourselves; we shall find delight in the contemplation of all those glorious things that he has promised to us, the company of angels and of "just men made perfect," the privilege of dwelling in his own blessed presence and in near communion with the God and Father of all through the ages of eternity, and we shall partake of that blessing in some degree even upon the earth, for "where two or three are gathered together in his name, he is in the midst of them;" we shall seek and enjoy his society even here, in the company of those who have the same business, the same studies, the same hopes, and the same Redeemer. Thus, after acquiring an interest in great and immortal things, we shall then be able to give the things of the earth their proper value. Thus, ascending, as it were, into the holy mount, and conversing with the Almighty, we shall be able to look at the earth from a distance, and view all things in their true light, and in their due proportion; and can then descend into these lower scenes and mix in the business of the world without contracting its pollutions, like the angels whom we read of in Holy Writ, who sometimes came down among the sons of men, and refused not to partake of their earthly fare.

In this spiritualized frame of mind, with our eye fixed upon better things, we shall know how to assign to the good things of this world, their proper rank in our affections. We shall not "be slothful in business," knowing that, "if any work not, neither shall he eat," and we shall work with double cheerfulness, from the sense, that the blessing of God is upon our labors. And then, we shall feel, that what we earn is not our own; that it is a trust from Almighty God, to be used as he pleases, and not according to our own caprice: we shall recollect, that every thing we acquire brings its duty along with it; and thus, indeed, shall we "buy as though we bought not;"—we shall use our talent according to the will of our Heavenly Father, in relieving the necessities of our poor brethren, and in educating all who have been intrusted to us by Providence, in the good ways of the Lord, and the knowledge of his word. This will also make us honest in the acquisition; for what would be the use of attaining any thing *against* God's *will*, that, after all, is worth nothing, unless it be used *according to it?*

Thus shall we "make friends to ourselves of the unrighteous mammon," and render even the perishable things of this life immortal, by turning them to immortal purposes; and then we shall "rejoice as though we rejoiced not." As for sensuality, that sinks a man into a brute; or as for wild wantonness, and rage, and revenge, that turn him into a devil—they would "not be so much as once named amongst us"—they would be sorrow and grief to our souls—they would have "no beauty in them that we should desire them." It would not be necessary to think of the punishments denounced against those who do such things, and of the tribulation and wrath which is treasured up for the children of disobedience; but the thought of the pure pleasures of another world, and the holy delights of God's presence, would be sweeter than all the wild enjoyments of the sensualist and the profligate. Then the innocent comforts and enjoyments of life would be taken in their due proportion. They would be taken as refreshments by the way: and, even then the Good Being, from whom cometh every perfect gift, would not be forgotten, but the sense that it came from his hand, would make the gift doubly valuable, and would sanctify the enjoyment.

But then there are the kind relations of life—of husband and wife—of parent and child—of brother, or, of dear friend! Ah! there is the difficulty: how to rejoice here, as though we rejoice not—there is the difficulty: how to look upon an object of affection, in whom our soul rejoices, and yet to be as though we rejoiced not—there is the difficulty: and then, too, when it is said, "If ye love father, or mother, or brethren, more than me, ye are not worthy of me." What are we to do?—what will become of us? Are we to turn our backs upon them, and forget that they were dear to us? God forbid!—for it is the will of God that *we should* love them. Nay, we are to love them as our own souls, as our *immortal* souls. If we look upon them as beings destined for happiness or misery hereafter; if we take as great an interest in their immortal welfare, as in their bodily health, or the ease of their circumstances; if we look upon them as beings for whom a Redeemer bled, and who are to be brought into his fold—our love will hardly be misplaced. And a father need not be afraid that the Lord frowns upon his affections, if it be his daily work to lead his child to the throne of grace—to show him a gracious Redeemer—to teach him the good path in which he should go, and to lead him in the way to the glories of a future world.

Thus shall he know how to weep, as though he wept not, and to rejoice as though he rejoiced not: nay, perhaps the moments in which his spirit will most rejoice, will be those which look darkest in the eye of the world. At such moments as these, the man of the world neither can nor dares, apply to himself the consolations of religion. For him, in such an hour, the Gospel has no music, no voice of love. It needs a great change in a man's soul, to give him a right to any consolation of the Gospel, or to make him capable of it; for, "if any man be in Christ Jesus, he is a new creature."

But those who have already acquainted themselves with God, through the only Mediator—who have felt the value of such an advocate, and have experienced the gracious influences of his Holy Spirit—they, indeed, can understand what it is to "weep, as though they wept not, and to rejoice as though they rejoiced not;" for they know that their present sorrows, and their present joys, shall issue in eternal joy—"a joy unspeakable and full of glory." C. Wolfe.

DEVOTIONAL.

Thy word have I hid in mine heart, that I might not sin against thee.—Psalm cxix. 11.

What an aggregate of guilt and misery is comprehended in this short word "sin,"—the greatest curse that ever entered the universe of God, and the parent of every other curse! Its guilt is aggravated beyond the conception of thought. Injury to a Superior—a Father—a Sovereign! It seems impossible to rise in our conception, so as to give an adequate idea of its infinite malignity. Its power is misery, wherever it extends—in the heart—in the family—in the world. But it is in eternity that its power is unrestrained. Sometimes the death-bed scene casts a fearful gleam of light upon "the worm that never dieth, and the fire that never shall be quenched;" but what besides experience can develope its full-grown horrors? How supremely important, therefore, to secure the object of our preservation from sin! and how wisely adapted are the means to the end!

Let us take a few illustrations of the incalculable blessing of "hiding the word in the heart." The world presents some insinuating bait, or some business, which appears to have the supreme claim on our attention; but what says the word?—"No man having put his hand to the plough, and looking back, is fit for the kingdom of God." Perhaps the soul may be tempted to doubt whether mercy will be extended to it; but the word says, "Him that cometh unto me, I will in nowise cast out." Thus, when hid in the heart, it is a preservative from unbelief. Again, the unbelieving believer, (if the expression may be allowed,) is alarmed by ridicule or persecution; but what says his Saviour's word? "If the world hate you, ye know that it hated me before it hated you." He fears that he shall never hold out unto the end; but here is suggested a most encouraging word for his support—"He hath said, I will never leave thee, nor forsake thee." He trembles lest his sins should rise up to his condemnation; but the word again speaks, "the blood of Jesus Christ cleanseth from all sin." And then, as to the duties. When he grows indolent in spiritual services, let him hear his Saviour's reproof—"What! could ye not watch with me one hour? Watch and pray, that ye enter not into temptation." Let the sorrowful story of the agony in the garden, and the death on the cross, be treasured up in the heart, lest sin should at any time appear in less hateful colors. But how is the word to gain entrance into hearts like ours? How shall it be hid in so unkindly a soil? No power of its own surely could plant it there. The Holy Spirit's almighty agency must be diligently sought; for, in proportion as we are filled with his gracious influences, shall we be armed, as was our Master, for the effectual resistance of our spiritual temptations.

Lastly, connected with this subject, mark the Christian's character, "In whose heart is my law." His security—"None of his steps shall slide." His happiness—"O, how love I thy law!" His victory—"The word of God abideth in him, and he hath overcome the wicked one." All infallibly provided by the promises of the covenant—"I will put my law in their inward parts, and write it in their hearts." O, let us not, then, be afraid of a close contact with the word, though the cost may be the cutting off a right hand for the saving of the life. No better test can be needed of the security of our heart with God, than a willingness to come to the searching light of his holy word.

With my lips have I declared all the judgments of thy mouth.—Psalm cxix. 13.

Then may we be assured that the Lord has taught us, and is engaged to "teach us" more of his "statutes," when we have grace in exercise to impart the knowledge which we have received, to one another. 'Teach me, that I may teach others.' This is trading with our talents, and trading brings increase. "To every one that hath, shall be given, and he shall have abundance." But "our lips are our own," is the proud language of the world. Blessed be God, "we are not our own." Has not the Lord, who fashioned our lips, the best claim to our service? And when he added to the claim of creation, the right of purchase, ought not this double claim to be a security for the employment of all that we are, and all that we have, to his glory? David's readiness to declare the judgments of God's mouth, was evidently the overflowing of a heart filled with heavenly love. Is it so with us, that while we commune together, of heavenly things, we are under the influence of that unction that cometh from above, and guided by a single desire to glorify our Saviour, to edify his people, and to quicken our own souls? We would, indeed, deprecate the guilt of sinful silence, and tremble at the denunciations against such as thus prove their unfaithfulness to God. At the same time, there may be seasons with us of great boldness of speech, when, if we were followed into our closets, our families, or our business, the mark of hypocrisy might be stamped upon our profession. "Thou that teachest another, teachest thou not thyself?" For every declaration that comes out of our lips, let us seek to have our hearts "filled with the Spirit;" else we shall be found talking about religion, without life in ourselves, or any prospect of benefiting others; and such a "talk of the lips tendeth only to penury."

Now let us observe upon this subject, the character of the Lord's people;—"The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment:" their resolution—"My mouth shall show forth thy righteousness and thy salvation all the day, for I know not the numbers thereof:" their prayer—"O Lord, open thou my lips, and my mouth shall show forth thy praise:" their blessing—"The lips of the righteous feed many. A wholesome tongue is a tree of life." The example of the Saviour may be placed before us for our imitation—"I have preached righteousness in the great congregation, lo! I have not refrained my lips, O Lord, thou knowest." In the same spirit, the apostles were enabled to awe their persecutors into forbearance—"We cannot but speak the things which we have seen and heard."

How sinful is it to employ our lips for any but the Lord! Yet how sadly reluctant are we to employ them for him! Surely the day, when perhaps we have been fluent in worldly conversation, and yet have neglected our opportunities for speaking a word for him, must be considered a lost day! Is there not much cause for watchfulness, prayer, and self-denial, lest by our silence we should be ashamed of him, whom by every obligation we are bound to confess? If our inability to bear a testimony for our Lord is not painful to us, we have the greatest reason to suspect, if not the sincerity, at least the strength, of our attachment to his precious name; and we can do no better than turn into our closets with the prayer of contrition—"Enter not into judgment with thy servant, O Lord."

Bridges *on Psalm* cxix.

ECCENTRIC BENEVOLENCE.

Lately died at his lodgings, Great Yarmouth, Mr. Robert Cooper. This eccentric but benevolent man, although possessed of a handsome property, was uniformly clad in the habiliments of poverty. This custom did not arise from avarice, for however sparing he might be of his own comforts, he ever showed solicitude for others. Whenever sickness and want came within his observation, he administered instant and liberal relief. Possessed of a commodious house, he sought about ten years since for rooms, took possession of them without any agreement, and at the end of the week called his landlady, placed a piece of money before her, asked her if that was sufficient, and being told that it was, said he would send for her weekly for the same purpose.

He occasionally paid visits to his own house, but once finding it had been broken into and robbed, he made a present of it to a friend, and from that time permanently resided at his lodgings. He was exceedingly abstinent; a small piece of meat, and an equally small piece of bread, became his weekly fare; beer he rarely tasted. He was once met by a seamen, who swore he would divide his last sixpence with him—the old gentleman took it, and in return presented him with a piece of paper, which was found to be 5 pounds. His custom was to enter the abodes of wretchedness, leave a donation, and quit the house in silence. The loss of such a man will continue to be felt by the objects of his charites with a lasting sense of regret.—*Presbyterian.*

PRACTICAL PREACHING.

To preach *practical* sermons, as they are called, says Bishop Horne—that is, sermons upon virtues and vices, without inculcating those great Scripture truths of redemption, grace, &c. which alone can incite and enable us to forsake sin and follow after righteousness,—what is it but to put together the wheels, and set the hands of a watch, forgetting the *spring*, which is to make them all go!—We have often thought that the class of sermons here alluded to, must originally have been called *practical*—as *lucus, a non lucendo*—from their having no influence at all on practice. The good Bishop has admirably described them. They need the *mainspring:* they are *dumb* watches.—*Banner of the Church.*

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THE CHURCHMAN,

Edited by the Rev. William R Whittingham, and the Rev. John V. Van Ingen, and under the general direction and supervision of the

Right Rev. Bishop Onderdonk,

Is published weekly, on Saturday, by the New-York Protestant Episcopal Press, at their Buildings, No. 46 Lumber-street.

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